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The CHRISTIAN CENTURY

A Journal of Religion

Are Legion Chaplains Yes-Men?

By Carl Knudsen

How Proselyting Feels to a Jew

By Victor Emanuel Reichert

The Soviet in America

An Editorial

Palestine's Future

An Editorial

Fifteen Cents a Copy — Dec. 11, 1929 — Four Dollars a Year

The CHRISTIAN CENTURY

December 11, 1929

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The Christmas Cheques

Five blank Christmas Cheques have been mailed to every subscriber. With these cheques went a covering statement, explaining the major part which the cheques have played in making The Christian Century the force that it is in international life, and the means by which the cheques may be made negotiable. Some might assume that, with all this material going directly to readers through the mails, there is no reason for speaking about the matter here. But printed matter is sometimes overlooked, especially during the rush of the Christmas season.

For a dozen years or more, now, the history of The Christian Century has been that of an independent, self-supporting religious weekly, gradually but steadily widening the circle of its readers until it includes by far the most influential portion of the Christian clergy of every Protestant communion, thousands of teachers and libraries, leaders in every range of public and economic life, and what is said to be the largest foreign circulation list of any serious periodical in the United States.

This remarkable growth, never very rapid but never ceasing, has come largely as the result of personal effort on the part of individual subscribers. Thoughtful men and women, mindful of their thoughtful friends, have urged those friends to subscribe. Sometimes they have presented trial subscriptions to such friends. And thus the subscription list has mounted. It is a list of unrivaled worth.

This hand-picking process of gaining new subscribers has found the Christmas Cheques a boon. Year after year, subscribers who feel an obligation to support the work of such a paper as The Christian Century have used these cheques with tremendous effectiveness. Sometimes they have distributed them to friends who have agreed to use them; sometimes they have used them in behalf of their friends.

To a greater extent than some readers may realize, The Christian Century has come to rely on this response by its subscribers to the Christmas Cheque opportunity. No paper wants to stand still in circulation. If it has a message worth giving to the public, it deserves a constantly growing number of readers. Otherwise, it is reasonable to conclude that it can touch only a restricted coterie, and that its future is limited.

The circulation of The Christian Century today stands at its high point. I interpret that to mean that its subscribers believe that it has rendered a vital service to the thinking of America. I do not believe, however, that this service has reached its maximum effectiveness. It is nowhere near maximum effectiveness. There are still thousands of churches, clubs, schools, political groups, and the like, in which nothing more wholesome could happen during the next year than to have key members reading this paper.

Present subscribers know who these should-be subscribers are. Fifteen minutes' careful thought, while sitting before the fireplace tonight, will bring out their names. Half an hour's earnest effort during the next week, with the help of the Christmas Cheques, will add their names to the subscription list. I am sure that you will be glad to contribute your part to this effort.

THE CHEER LEADER.

The CHRISTIAN CENTURY
An Undenominational Journal of Religion

VOLUME XLVI CHICAGO, DECEMBER 11, 1929 NUMBER 50

EDITORIAL

AT the head of the thirty-two specific recommendations which make up his message, President Hoover calls upon congress to complete American adherence to the world court. The message is addressed to both houses of congress, as is the custom, and the action on court adherence must be taken by the senate alone. So the President says that he will later send another special message to the senate, announcing American signature to the protocol of acceptance and recommending senate action. He promises that this call for action will come as soon as what appears to him a "convenient time" arrives. It is to be hoped that public opinion will instantly convince the President that the earliest moment possible will be the most convenient. In his message, Mr. Hoover declares that previous objections to American membership in the court have been swept away. We believe that he must equally appreciate the gains to international understanding that would come out of affirmative action taken before the convening of the London disarmament conference. With world court adherence put at the front of the presidential program, there should be no delay in securing senate approval.

The President Leads Toward the Court

Church Union Enters the Periodical Field

THE unity of Christians would seem to be making appreciable progress when the time comes that two church weeklies of long and illustrious lineage can be united. But the union of the Christian and Congregational churches, now in process of consummation, has produced the union of two of the best known religious journals in the country, the Congregationalist and the Herald of Gospel Liberty. The combination is to go into effect on March 1, and the rest of the church press will watch with keen attention as Dr. William E. Gilroy, after these years of brilliant editing of the Congregationalist, presents to the public the new paper, with its picturesque title of the Congregationalist and Herald of Gospel Liberty. There will be no hesitation in prophesying for the new paper, under Dr. Gilroy's editorship, a greater influence than the two papers which have formed it ever exerted in the days of their separate existence. And that is saying something! It is impossible, in contemplating this approaching union, not to reflect on the joy that it would give to the soul of the man whose name is most intimately connected with the recent history of the Herald of Gospel Liberty, Dr. Alva Martin Kerr. The note which Dr. Kerr struck oftenest, the cause to which he committed his paper most deeply, was the necessity for the union of Christians. It is only a few months since Dr. Kerr passed on, and his church and those responsible for the policy of his beloved paper must still have heard the echoes of his voice very clearly when they decided to take the advance step toward unity.

Victory Without Peace

GEORGES CLEMENCEAU, dead at 88, earned his title as "the father of victory." He never caught the slightest glimpse of the worth of peace. To him, life was one long battle, and it was idiocy to deal with it on any other basis. What he held to be true for the individual, he held to be equally true for the state. His scorn for a Woodrow Wilson was so unbounded that it escaped the carefully guarded reticences of the peace conference and girded the world in biting epigram. Behind the fierceness of his temper lay the gaunt materialism of his philosophy. He had faith in nothing, except in a universe which had no place for faith. Life was an inexplicable mystery to him. Its source was chance; its end frustration. There was no such thing as true progress. Therefore, to be wise was to stand up to the days furiously, neither asking nor giving quarter, but seeking only to impose the control of an implacable will on the buffetings of time. By this rule, Clemenceau lived. By it he died. It made him, at 76, the savior of a stricken France. It is hard to remember, at this distance, how nearly France was beaten to her

knees in that winter of 1916-17, when Russia had collapsed, when the British assault around Ypres had ended in a bloody shambles, when Nivelle's offensive had been repulsed with such terrible cost that three French divisions refused to obey their orders to attack. It was the indomitable Clemenceau who took France by the throat at that hour and forced her anew to victory. But in the peace conference, it was the same implacable Clemenceau who did most to force France, and all Europe, to involve themselves in an endless future of hatreds and reciprocal violence. There was a stabbing directness about Clemenceau's skepticism that often gave his words wisdom, as when he summarized his attitude toward the church by saying that what started as "a revolution of the poor has become a syndicate of the rich." But there is no salvation in skepticism. France had discovered that when she turned from Clemenceau to Briand.

Does the "Gospel Song" Help Or Hurt Our Worship?

ONE constant purpose of The Christian Century is to plow up new questions which need consideration. The usual method of doing this is to publish an article by some writer who thinks he sees in a particular convention or an established custom something which needs to be attacked or improved. In this issue the article by Dr. E. S. Lorenz on "The Gospel Hymn" follows the reverse method. An apologetic for the so-called gospel hymn is presented before it has been made the object of criticism in these pages. But Dr. Lorenz shows that he is well aware of the criticism that is in the air, and he presents a defense which reflects the background of widespread reaction away from the type of song of which he is sponsor. It is a growing conviction among church leaders that the worship of God has been cheapened and corrupted in modern times by several factors. Is the type of song which has been given vogue by revivalism one of these factors? Dr. Lorenz thinks not. The Christian Century disagrees with him at many points, but we gladly give space to his thesis which has been conceived and expressed with marked ability and restraint. If our readers can show where the argument of the dean of American gospel song writers is fallacious, their communications will be given all editorial respect.

The Peace Pact in the Manchurian Crisis

ENGLAND, France and the United States have united in drawing the attention of China and Russia to the obligations which they have assumed under the Kellogg pact. A note has been sent consisting mainly of a recital of the second article of the pact, and the expression of a hope that respect for the good opinion of mankind will insure observance by the two countries of "these most sacred promises." Secretary Stimson, in a conference with newspaper correspondents, states that there is no intention of going beyond the terms of this note in interfering in the Manchurian situation; that there is no form of intervention even under contemplation. This, says a certain portion of the press, puts the pact to a decisive test. If this appeal to the moral influence of the pact stops the fighting that has already begun in Manchuria, all well and good. But if it fails, then the instrument will be seen for the illusion that it is, and the nations will proceed to forget it. Which is about as complete a non sequitur as could be framed. The Manchurian crisis is, admittedly, a terribly difficult test for the pact to face. So horrible are the consequences that might come out of a war in that strategic province that we are glad to see these three great nations attempting to evoke the intangible power behind the pact to secure peace. But it must be evident that, when one of the governments involved is officially regarded as too unreliable to permit normal diplomatic relations, and when the other is too weak to be able to maintain even a fiction of control over large portions of its territory, the chance of irresponsible action in defiance of the pact's terms is at the maximum.

What If the Pact Fails?

CONDITIONS in Manchuria are so confused that no one—not even the men in the state department—can say with absolute certainty what they are. Indeed, at the very time when the American note is being delivered to the authorities of the Chinese nationalist government, newspaper dispatches assert that the province of Manchuria, through which the disputed railway runs, has taken the matter out of the hands of the Nanking government and begun separate negotiations with the Russians. It may turn out that the American note will never reach the parties who, on the Chinese side, settle the dispute! Suppose that for this, or other, reasons the pact does not generate enough immediate power to stop the fighting. What then? Will the pact be cast aside? It cannot be cast aside. The fact that, under it, the nations have not been able to restrain the folly of two such irresponsible states as China and Russia will not affect the other fact that they have, by their notes, set up a tremendous precedent of appeal to the principles of the pact. The next time responsible nations find themselves involved in an international dispute, their present appeal, in attempting to advise China and Russia, will be there in the record, and will have to be taken into account. Whatever may be the result of this appeal, the principle of the pact is being driven deeper than ever into the conscience of America, England, France and all western nations. This is not said, however, to discount the part which the pact is playing in the present crisis. It is now almost six months since the Manchurian dispute became acute, and no general war has developed yet. If by appeal to the pact war is averted, the significance as the basis of in-

ernational policy for all nations will be enormously einforced.

An Unwelcome Reminder

SEVENTY-FIVE flag-draped coffins stood in a Hoboken pier-shed one day last week. Soldiers guarded them. Chaplains prayed over them. Dignitaries of many ranks, both civil and military, placed wreaths above them. Then the coffins were placed on special trains, and as they were carried to their final resting place, great throngs gathered in silent salute. The nation could have done no less in honor of sons who had sacrificed themselves at her command. But how many, in all the multitude that watched the funeral corteges, or in the larger multitude that read the accounts in the newspapers, stopped to ask what lay behind this solemn interment? The Protestant minister who took part in the services at the Hoboken landing-place was there by virtue of his position as chaplain of the Veterans of Foreign Wars. In what foreign war had these men died? Search the official records of congress—our war-making body—as you will, and you can find no record of any war involving these soldiers. They died in no war. They died while taking part, at presidential command, in as futile an expedition as recent history records. They were a part of the American forces sent to the vicinity of Archangel in 1918. Ostensibly, they went there to protect allied supplies. Actually, they were used in one of the many fruitless attempts to shatter the upstart bolshevik government of Russia. Some debate (not much, but some) still continues as to the illegality of that expedition. There is no debate as to its futility. And when Americans cast scorn upon the Russian fear of invasion, it is well to remember these 75 silent forms.

General Smuts and the Future of Africa

FOR the second time, Mr. Shillito devotes a large portion of his British Table Talk in this issue to the Rhodes lectures which General Smuts has been delivering at Oxford. Mr. Shillito is fully justified in the importance which he attaches to these lectures; the whole thinking world should give them the most careful attention. A clear distinction needs to be made between some of the things that General Smuts was reported to have said, and the things which he actually did say. The importance of his strictures on missionary work is found, on examination, to be much less than first reports indicated. About all that General Smuts had to say about mission work was that the old forms of evangelistic missions are utterly unable to deal with the religious problem of Africa; that the medical missionary—he instanced Dr. Schweitzer—has the key to future mission work; that missionary work will always require the moral reinforcement of the total white community if it is to be genuinely effective. There is nothing in this which any missionary statesman would not second. But there is, in the general's agitation for a white-controlled Africa, with the black man segregated and under white tutelage, an issue of immense importance. For a full summary of General Smut's views the reader is referred to Mr. Shillito's letter in our issue of November 27 as well as on page 1549 of this issue. General Smuts is one of the most enlightened of modern statesmen. His devotion to the cause of peace is beyond question. Yet we believe that the policy that he supports for Africa, while it may secure a present lull, will make almost inevitable a future storm of more than continental proportions. The idea of the white man's manifest destiny to control the development of the "backward" portions of the earth is now in process of being given up, under pressure, in China and in India. Has experience there no bearing on Africa?

Browbeating the Churches

THE Methodist board of temperance, prohibition and public morals "makes no secret of its attempts to influence and direct legislative and executive branches of the government," according to a new monthly magazine which has just been launched with the announced object of "the destruction of the political power of the Methodist church and its allies." The extraordinary, though perhaps unintentional, burst of candor in this indictment of the Methodist board is the admission that it "makes no secret" of its activities. That is precisely the most important thing about it, from the standpoint of public policy. That is one fact which differentiates it from the thousand and one lobbies which do make a secret of their attempts to influence legislation in the interest of naval construction, military appropriations, tariffs on this or that commodity, new postoffices for Jonesville and Smith's Corners, appropriations for improving the navigability of Mud Creek, and other local and personal interests. Some of these lobbies are now being investigated. The self-styled "foes to intolerance"—a pleasant euphemism for enemies of prohibition—cheer faintly for this investigation, reserving their huzzas for the desired investigation of the Methodist board, and the Anti-saloon league. "Not to examine the Anti-saloon league," they say to the senate committee, "would be to cast the shadow of insincerity over every other good which you have done." We are all for the fullest publicity for the legislative activities of the league, the Methodist board, the legislative department of the National Catholic welfare conference, and every other organization which professes to speak for the churches or for any group which has a body of conviction that seeks embodiment in law. But it is not quite obvious why a possible failure of the senate committee to investigate organizations which "make no secret" of their work should cast any suspicion of insincerity

upon its inquiry into those whose operations are shrouded in secrecy. Meanwhile, the church is not to be browbeaten, bullied or bulldozed by the mouthings of these intolerant devotees of tolerance who, professing concern for the separation of church and state, are really interested only in silencing the voice of the church with reference to public morals. The Protestant bodies of the United States do not assume to speak to the government with any voice of ecclesiastical authority. They never have done so, and they never will do so. But they represent a vast body of democratic sentiment on certain moral questions. On such questions they have spoken and they will continue to speak. They will not equivocate, they will not retreat, and they will be heard.

Mennonites in Russia —And Here

THE misfortunes of the German Mennonites in Russia have awakened keen sympathy both in the United States and in the country of their origin. The present descendants of the Mennonites who settled in Russia some generations ago now number about 14,000. They are thrifty and industrious and have not been content to sink to the level of farm laborers on wages under the soviet regime. Selling their holdings for what they would bring, or abandoning them, they have concentrated in Moscow in the hope of emigrating to Germany or elsewhere. But the government has imposed such conditions that few of them have been able to get away. The others are ordered to return to their former places, where they now have nothing to return to. Generous but inadequate aid has been sent to them from Germany to relieve their painful situation. Some of the loudest anti-Russian voices in the American press have been raised in denunciation of the folly of Russia in being so unappreciative of these peaceful and industrious settlers. One cannot but agree. The Mennonites have peculiar religious and social ideas which have prevented them from being readily assimilated into the country of their residence, but they are loyal and law-abiding citizens and their thrift has enabled them to add more than their proportionate quota to the national wealth. It certainly is foolish for Russia to treat them in such a way that they want to escape. Well, how do we treat the Mennonites in this country? We do not tax them to death, to be sure, and until recently we have extended to them the hospitality which they deserve. But now, under the supreme court's new reading of the law, we refuse them the privilege of citizenship. They are pacifists. Non-resistance is a part of their religion. They will not bear arms. And so, together with the Quakers, who are also distinguished for their thrift and industry besides having other qualities which give them high value to the nation, they are not allowed to acquire civil rights under the recent decision of the supreme court. Yes, the benighted and intolerant soviet government is very, very foolish.

If Mussolini Had Ruled Detroit

LET it be conceded that the fascist scheme of government is all wrong. Yet it sometimes succeeds by its autocratic methods in accomplishing something that is of more social significance than making the trains run on schedule, abolishing the tipping nuisance and curbing the capacity of hotel landlords—achievements for which the traveler is duly and sometimes disproportionately grateful. When one of the great automobile factories in Turin prepared to lay off most of its employes for the three months of the approaching slack season, or to give each man at most only a few hours of work a week, the duce ordered the factories to continue to pay the workers for five days work a week. So much of this as they do not earn during the slack season will be charged against them and gradually deducted from their wages when the factories get back to full time work. It couldn't be done that way with us, and certainly it is a bad thing for any man to have power to impose such a program upon industry on his own unchallenged authority. But it is a good thing to have some agency which will take into account the fact that workers have their economic necessities as well as factories. Capital has a reservoir upon which to draw in dull times; labor usually has not. A closed factory means loss of profits for the stockholders, and perhaps very real embarrassment for some of them; but it means much more serious hardships for the workers. We wonder what Mussolini would have done when Mr. Ford laid off his factory force while maturing the plans for "Model A," if Detroit had been in Italy? We are glad that Detroit is not in Italy, and that Mussolini was not at the head of a band of black-shirts governing Detroit. Nevertheless, the hope of democracy will revive when it learns how to do the things that need to be done as efficiently as autocracy does them.

Child Wives and Religious Rights in India

THE western world has rejoiced—and we believe rightly—at the action of the Indian legislative assembly in making child marriages in India illegal. Under the new law, which passed by the large margin of 67 votes to 14, girls may not be married while less than 14 years of age, nor boys while less than 16. The law, if enforced, will thus do away with the most shocking of the social abuses which Miss Mayo and many Indian social reformers have attacked. But newspaper dispatches from India tell of a rising tide of popular protest against the new law, whipped up by mass meetings which are increasing in number as the day on which the law is to go into effect approaches. Up to date, most of this protest seems to come from the Moslems, of whom there are about sixty million in India. But there is an equally well defined opposition among the Hindus, especially those of the three upper castes, the Brahmans, the Kshatri-

yas, and the Vaishyas. It needs to be realized that, in adopting this new law for the sake of India's social health, the legislature did exactly what a large part of western Christendom has always declared no legislature has a right to do—it secularized marriage. It set legal limitations on marriage which are acknowledged to be in defiance of portions of the Moslem and Hindu scriptures which are as sacred to the members of those communities as is the Bible to Christians. In the face of long-established religious standards, the government has proclaimed a "higher law," and that is the law of the secular authority. The day will come, if India accepts the new law and conforms to its provisions, when she will rejoice in its wisdom. But the seriousness of the blow which has been delivered to deep-seated religious loyalties must not be overlooked. It should insure patience and tact in dealing with any disturbances that may occur.

What is Palestine's Future?

MOST people who have any creditable knowledge regarding the near east have some sort of an answer to this question. The more enthusiastic and courageous Zionists are insistent that in accordance with the program formulated by their leaders the land will be occupied gradually by members of their race, intent on the realization of the material and spiritual ideals of their people. As they view the matter, the Arab population, now including some eight- or nine-tenths of the inhabitants, will increasingly appreciate the advantage of having these thrifty, industrious, progressive people as their neighbors, and make room for them. They believe that Palestine is capable of supporting a population many times the size of that now living there.

The majority of Jews throughout the world, however, are either uninterested in this project or are more or less opposed to it. Many of them are willing to contribute to funds for the care of indigent Jews in Palestine and elsewhere, without special interest in the attempt to make of that country a homeland for Judaism. This attitude of indifference or hostility is resented by the more ardent Zionists as disloyalty to the chief enterprise of their race. In this regard the advocates of Zionism have the sympathy of many Christians, who find in the Old Testament what they consider to be clear references to the return of Israel to the Holy Land, and the revival of its national life.

Here is the point at which Zionism faces its historic problem. Waiving entirely the question of the claim to genealogical continuity with the ancient Hebrew race, as outside present inquiry, it is the conviction of most modern biblical scholars that the Old Testament contains no anticipation of the restoration of Israel to its ancient homeland which can apply to the Jewish people and the present age. There are many passages, to be sure, which have this confident hope for the future as it took form in the thought of the prophets. But it always contemplated that realization would come in the immediate or proximate future, and was always based upon conditions which were not fulfilled historically, and the possibility of whose fulfilment has passed away.

Zionists have been betrayed persistently into extravagant estimates of the populational capacity of Palestine. Of course, few of them since the first naive opinions cherished in the dawn of the movement have held the fantastic belief that Palestine could ever hold the fifteen millions of their race, scattered in many lands, or even the great number of expatriated Jews who have sought refuge from oppression on some hospitable soil. This number would still run to totally impossible limits. But they have persistently affirmed that several millions could be accommodated in the Holy Land. Careful estimates made by residents, officials and experts vary from a million and a half to two million as the saturation point. When to this fact is added the presence today of an Arabic, Syrian and other non-Jewish population of six hundred and fifty thousand out of a total of eight hundred thousand, it is apparent that no great addition can be made to the Jewish element without still greater friction with the native people than has already been generated.

It is true that improved methods of agriculture and fruit production will bring the economic resources of the land to higher values. This will benefit both the Jewish and the Arab population. Yet it must be remembered that few of the experiments made have become commercially profitable as yet. Some of the colonies have yielded a return. Others are and will continue to be largely dependent on Zionist funds provided from abroad. This is equally true of much of the improvement achieved in other directions, such as roads, industries, education and other institutional and social experiments. For these purposes large sums of money have been supplied by Jews from Europe and America in a spirit of splendid generosity. Can this large income to Zionist treasuries be counted on indefinitely? The prices paid for land are high, in many instances much higher than the value of the property warrants. Yet the Jews desire the land, and the Arabs covet the price, which tends upward.

Probably the most pressing problem which confronts the enterprise is that of the Arab population. It is not alone the size of the Moslem group. It is the long history of its possession of Palestine, and its cultural significance. The Jews were in the land as its owners for some three centuries, ending with the downfall of Jerusalem under the Romans in the year 70 A. D. Even if the whole of the Hebrew period be included, their possession of the land covered eleven or twelve hundred years which ended two millenniums ago. The Moslems have been in constant occupancy of the land for nearly thirteen centuries, and with the exception of the two centuries of the crusades they have been in complete political

control. Moreover, their cultural history has been notable in the story of the centuries.

Palestine is the garden spot of the great Arabian parallelogram that stretches northwest and southeast from the Fertile Crescent to the Indian ocean and from the Red sea to the Persian gulf. This is the heart of the Moslem world. It includes not less than twenty-five areas, a league of Arab states, often at war with each other, but on the whole bound together by ties of blood and religion. There are eight millions of these Arabs, and they constitute a formidable array in Syria, Iraq, Hedjaz, Transjordania and Palestine. The latter they have always counted as a part of their territory, and in many respects the most desirable. Like all the nations affected by the world war, they have wakened to vivid hopes of independence under their sheikhs and tribal chieftains.

The story of their response to the emergency of Britain's struggle for the deliverance of Palestine from Turkish rule is one of the romances of the war. Thomas Lawrence, that taciturn and mysterious adventurer, accomplished what no man dreamed could be done, and no other man could have carried through. Speaking Arabic like a native, he went from clan to clan, and roused the Arabs of the entire East-Jordan region to the great adventure of driving the Turks out of Syria. Then he wrecked the railroad that was the nerve of Turko-German power, and in an advance with his camel corps that extended from Amman to Tiberias he made possible the triumph of Allenby and the surrender of Jerusalem. This achievement was undergirded by the promise of the British administration, made through Lawrence, and English officials, and perfectly understood, that the Arab projects of independence, self-determination, and territorial possessions, in which Palestine was included, should now be realized.

When the war was over and the Turk gone, the Arabs expected and demanded the fulfilment of the pledge. Delays occurred. Sultan Hussein urged the pledges made. His son, Faisul, went to Paris, only to be put off with hopes deferred. What was the secret treaty made between Great Britain and France, in virtue of which the Levant was divided between the two powers, France receiving the mandate of Syria and Britain that of Palestine? Why was one set of pledges made to the Arabs, and a declaration of a totally different character made to the Jewish people? Why was the name of Lord Balfour a hiss and byword among all the non-Jewish people in Palestine, so that when he visited Jerusalem to dedicate the new Jewish university, every non-Jewish shop was closed, and every Arab went on strike?

This background of rival claims to Palestine accounts in large measure for the bitterness exhibited in the episodes of the Wailing Wall and the local assaults on the Jews. For the most part the two races have lived together both in Jerusalem and elsewhere in the land in comparative friendliness. But the Arabs have been deeply stirred by the growing suspicion that the promises made them were to be ignored, and the land handed over to the Jews. Particularly were the tribes across the Jordan excited by the trend of events, and organized themselves for raids and reprisals. The Jews are a peaceful people but, relying on the declaration of Lord Balfour, they felt themselves within their rights, defended themselves as well as they could, and looked expectantly to Great Britain to protect them with its police power. This was gradually accomplished, though not until much damage had been done and several lives sacrificed. The feud has quieted down at present, and the British authorities will endeavor to preserve the peace. But it is inevitable that difficulties will recur. There is no police force that England can furnish that will be adequate to protect the Zionist colonies from raids by the fierce Arab tribes that live so near at hand and are so easily and quickly roused to fanaticism.

Meantime the British government is in the equivocal position of having made promises to both parties in the dispute. While neither the Jews nor the Arabs can claim that the pledges made them had the authority of parliament behind them, both insist, and rightly insist, that the promises were official and binding. Committed thus alike to the Zionists, who have gone forward with great courage and sacrifice to take advantage of the situation, and to the Arabs, who have waited with growing impatience for the downfall of the Turkish intruders and the realization of their racial hopes, the British administration, varying in its sentiments from one cabinet to the next, is confronted with one of the most sensitive and perplexing problems encountered by any nation in modern times.

If compelled to choose between these opposing interests, it is not too much to say that the official view both in England and Palestine would favor the placation of Arab irritation and the relegation of Jewish interests to the background. British statesmen are wise and experienced enough to avoid siding with either the Jews or the Arabs openly. But they will find means, as they always have in such emergencies, of delaying decisions and allowing events to take their own course. This really means favoring the Arabs, on whose side lie the preponderant considerations of numbers, restless ambition, fighting ability and religious fanaticism. For this policy there are several reasons, but the chief is the future of the British empire. This attitude is recognized by the Jewish leaders, and is the cause of much uneasiness. Nor is there any means of justifying it. It is simply to be reckoned with.

What the future will bring no one can prophesy. It is believed by some observers of the situation that Zionism will proceed undeterred with its program, and by continued generous and courageous contributions of funds and initiative win through at last to its great objectives. If it does, it will be recognized as one of the major achievements of history. Others believe that the obstacles in its way, physical, economic and political, are insuperable, and that with the gradually increasing restrictions to Jewish im-

migration, which are already drastic, the entire movement will decline and take its place among the episodes of the centuries.

As long as the Jews were the victims of persecution and outrage in any of the lands of their occupation, it was inevitable that they should dream of a homeland where they might be at peace and work out their cultural and religious ideals. But the new world of today is open to them, with growing freedom and opportunity. The Jew is respected and honored in all the regions where he has exhibited his powers in the fields of industry, commerce, politics, art and literature. Does he really desire to emigrate to a small, poverty-stricken and unresourceful land like Palestine? Some of his people do. Some of the Jews in Palestine have left conditions wholly favorable, and have gone with rare heroism to share the hard fortunes of their less fortunate brothers, and are now living in circumstances of the most trying sort for the sake of Israel's hope and future. But for the most part the Jews are a practical people, perhaps the most practical in the world. Is the remaking of Palestine a practicable enterprise? Perhaps it is. It is a question for them to decide.

There is one aspect of the matter which demands a final word. Many Zionists insist that Israel's ethical and spiritual message to the world can never be delivered adequately until the Jews have a local habitation as well as a name. Thus they believe that the possession of Palestine is essential to their racial program, not for the purpose of dislodging its present population, which would be impossible, nor as a homeland in the sense of an actual residence for any considerable proportion of their race, which would be a fantastic expectation, but rather as a symbol of Jewish ideals, a place where Jews might live in safety and independence, carrying on their mission of good will and world brotherhood, and thus pervading the world with their racial aims. This is a noble and worthy ambition.

But is the possession of Palestine necessary to any such moral and religious leadership as the best Jews rightly crave? Many of their leaders believe otherwise. They are of the opinion that it would be a distinct step backward, a retreat from the world-wide platform of Judaism to the doubtful and difficult adventure of geographical and political struggle. Has the Roman Catholic church gained anything of moral and spiritual power by its recent acquisition of a bit of land in the city from which its messages have so long gone out to the world, undiminished in force by reason of its imaginary prisonerhood? Has it indeed not actually lost some of the authority it enjoyed when it stood unhampered by any political responsibilities? It is for the thoughtful to say. But surely it is a fair question whether Judaism, now a religious power of unquestioned vitality and dominion in wide areas of human life, would gain or lose by involvement in the ever-changing and ever-baffling Palestine problem.

The Soviet in America

A MAN with as active a mind and as vigorous a personality as President Hoover is bound to extend the influence and the functions of his office beyond those envisaged in the constitution. Every constitutional position is subject to those qualifications which strong and weak personalities in their occupancy exert upon it. Bismarck held a position in the new German empire which no man in the same office has achieved since. It may be, therefore, that President Hoover's activities since the fall in the stock market are merely to be attributed to the natural inclination of a strong personality to exert influence wherever it seems to be needed and wherever circumstances invite action; but it may be that something more is involved. Perhaps we have here the beginning of a kind of soviet scheme of government —that is, government not upon the basis of geographic representation but upon the basis of economic and industrial function.

The collapse of the stock market may easily lead to a general fear psychosis in the American business community, to a general restriction in buying orders and to resulting bad times without any basis in the actual business structure, which seems to be fairly sound. It was this prospect which forced Mr. Hoover to act. But when he acted he did not call upon congress to reassure the public or to initiate policies which would overcome the depressing influences of the Wall street tumble. He called upon the leaders of the American business community. He called upon railroad executives, bank presidents, industrial leaders and labor officials (not very many of the latter). Now he calls upon 250 leaders of the business community.

While the conferences held in Washington have been quite unofficial, they were nevertheless held by inspiration and under the direction of the President and thus attained semi-official status. The manner in which the newspapers treated them is a clear indication of the importance attributed to them. Some of the papers have hailed the business leaders as the saviors of the country. Let us grant that the total effect of the conferences has been or will be salutary. Mr. Hoover's call upon the governors to hasten and to initiate work on public improvements—another interesting extension of the presidential function—his advice not to lower wages, balanced by his admonition to the labor leaders not to seek increases in wage scales, his insistence that the stock market depression should be used to hasten building projects wherever they have been retarded by restriction of credit through excessive bank loans to speculators, all this is generally to the good.

What is more important than the immediate effect of the conferences is the discovery of the necessity of such conferences in an economic age and, granted the necessity, the revelation of the defects in the type of conference which Mr. Hoover held, and in the type

of representation which he called upon. Mr. G. D. H. Cole and other labor party leaders in England have long since pointed out that the old type of political parliaments—our congress included—are not fitted to handle the questions of policy which arise in a business community. Every time there is a serious crisis, a strike, or a business depression, the head of the state is forced to act; but he acts through hastily convened special committees and not through the recognized agencies of the popular will.

The leaders of the people, geographically chosen, are not in a position to handle the questions which arise in the industrial community. Questions of wages, hours, economic policies of every kind affect the whole nation. The intervention of the head of the government is proof of that. But the men who settle these questions are not democratically chosen. They are the self-appointed and hereditary lords of finance and industry. It is quite obvious that the modern state must settle its problems of domestic and economic policy more and more in terms of such conferences as President Hoover called. It is equally obvious that, however slowly, the structure of the government will be changed to accord with the real facts and the real needs of the day. How this will be done no one can say, for laws and changes in legal structure follow far in the wake of actual life. It is only after actual experience has established new forms of government that they are finally recognized in terms of constitutional change.

One factor which is bound to bring about some official recognition of this kind of procedure is the fact that self-appointed and hereditary lords of the business world are not unbiased representatives of the people who are affected by their semi-official legislation. It is true a few labor leaders were called to Washington, but they were neither forceful nor numerous enough to affect the general tone of the pronouncements which were issued from there. There was, for instance, the pronouncement that wages ought neither to be lowered nor raised. If this had been a true economic parliament it would have been necessary to argue the question whether the way to overcome the depression were not a general policy of higher wages and a resulting increase in markets for the products of industry. Mr. Henry Ford presented this viewpoint, but it was not subjected to any careful scrutiny and there were some members of the conference who had already lowered wages before they arrived in Washington. What is more, there is some question whether Mr. Ford did not simply use the opportunity of the conference to put over a good piece of publicity. If he raises wages, as announced, to $7 a day his men will then be receiving $35 a week, whereas they received $36 per week before the five-day week went into effect two years ago. While Mr. Ford was making his pronouncement most of his men were on two and three day work weeks and probably did not share the enthusiasm of the rest of the country for their master's enlightened policy. If we had a real economic council or parliament such a pronouncement would be subjected to careful scrutiny and analysis, both as to its sincerity and its consequences. As it is, the whole nation gathers very naive and amateurish impressions of the real facts.

As long as the laborer has not even gained the right of representation in his own industry in most parts of our country it is idle to speak of an adequate presentation of his needs and viewpoints in a national council, official or unofficial. But it is obvious that what goes on in such meetings is much more important to the millions of wage earners in the country than anything that congress may do. Political democracy was ushered in by the encroachments of the aristocracy upon the functions of the crown. Gradually the parliament thus established became a true instrument of the popular will. What we have in such a conference as Mr. Hoover's is the cooperation of the business community in the functions of government, hitherto exercised by geographically chosen representatives. Inevitably, since there is no basis for democratic representation in the business world, it was the industrial aristocrats and the hereditary lords who were called into the Hoover conference, with a slight gesture toward the labor leaders. But the logic of events is obvious. There must be a great deal of social experience and political friction before the functions of government will adjust themselves to the needs of our age. Yet it is time to see in what direction we are going and attain a reasoned attitude toward the forces which are driving us in this direction.

VERSE

Woods in Winter

LIKE an old, old man
Bent and hard of hearing,
The wood in winter stands
On the hill above the clearing.

Leaning on its shadows,
Its hand about its ear,
Listening for the voices
It can no longer hear.

ETHEL ROMIG FULLER.

Revelation

HE hushed His singing breath for them
And hid from them His name
And veiled His face—(they had shrunk from Him,
Repelled by His fame)—

But He might not hide His body,
His radiant hands, His feet,
White on the sky, or ruddy
After the long day's heat.

GRACE FALLOW NORTON.

Are Legion Chaplains Yes-Men?

By Carl Knudsen

"HOW can a man with your ideals belong to the American legion?" This query, received by a young preacher who had just been elected chaplain of his American legion post, was submitted for the regular Sunday evening question period. The answer was published by a newspaper, as follows:

> Many pronouncements, I regret to say, of the American legion officials certainly are directly opposed to Christian principles. I must also concede that the actions of many American legion posts are anything but American and assuredly not Christian. In the last few years the leaders of the legion have been either men who were victims of deliberate propagandists for shipbuilders and armament manufacturers or men whose ideas on international relations were 50 years behind the times.
>
> The national commander recently criticized President Hoover's constructive attempts to call a halt on the mad fury of competitive armaments. Many people thought Commander McNutt's statements represented the viewpoint of legion members and ex-service men. In the first place, only about 20 per cent of the ex-service men are in the legion. It is astounding to see how many of these who are loud in their demands for a Prussianized America have had no real war experience except that of guarding Lake Michigan or the Statue of Liberty. Most veterans of actual conflict who are intelligent understand too well the meaning of war to believe that national egotism and threatening armaments will bring peace.
>
> In many localities throughout the country, I admit, legion posts have actually engaged in mob action against so-called radicals, pacifists and liberals. They have used their influence to suppress free speech in the case of public speakers and teachers who opposed militarism in various forms or differed with the government in our Central American relations. Eyewitnesses of American legion national conventions, moreover, testify that legionnaires have not set a very good example for 100 per cent Americanism in law observance, orderliness, or sobriety.
>
> I see no reason, however, why it is not consistent for me to belong to the American legion. The avowed principles of the organization are above reproach. I can support them with enthusiasm, finding them consistent with the attitude and action of many prominent legion members. But why should we allow the organization to be completely dominated by intolerant military jingoists, office seekers and inebriates?
>
> The preamble to the American legion constitution reads: "For God and country, we associate ourselves together for the following purposes: To uphold and defend the constitution of the United States of America; to maintain law and order; to foster and perpetuate a 100 per cent Americanism; to preserve the memories and incidents of our association in the great war; to inculcate a sense of individual obligation to the community, state and nation; to combat the autocracy of both the classes and the masses; to make right the master of might; to promote peace and good will on earth; to safeguard and transmit to posterity the principles of justice, freedom and democracy; to consecrate and sanctify our comradeship by our devotion to mutual helpfulness."
>
> In 1923 John R. Quinn, as national commander of the legion, said: "Five years ago the war ended—officially. However, it has not really ended nor can it end until the principles for which our soldiers fought have been fulfilled to the utmost. You remember the phrase on their lips and in their hearts—a war to end war." Commander Quinn's statements were really in harmony with legion principles.
>
> In some communities like our own, the American legion post is an active force for community betterment. The work of the local organization in providing a recreation field for the town is among the many acts of constructive service which attracts me to hold membership.

The minister really did not expect any considerable reaction from his reply. Members of the local post were not famed for their D. A. R. propensities. As a matter of fact, they had been subjected to some criticism for their leniency toward the pacifists within their ranks. "Why don't you clean them out and let us see that you stand for something?" This and other taunts had been leveled against them for harboring two ministers of doubtful military enthusiasm on their roster. Comparatively speaking, they were a mild group. At least one of the clergymen had been attracted to membership because of the extraordinary community service which the post had rendered. It had purchased a recreation field for the town and had raised and expended considerable money in preparing it for public use. It had sponsored excellent band concerts during the summer months. It had been responsible for some commendable charity work. It had decorated the town in admirable fashion on holidays. It had, without obtrusiveness, carried out the programs for Memorial day in a dignified and appropriate manner.

Nevertheless, the answer to the question had evidently dealt too kindly with the local post, overestimating the tolerance, the humane spirit, and the distinctiveness of the group. The following letter was received by the pastor:

> Moved and seconded that, due to the apparent existing feeling caused by a recently published answer to a certain question propounded to our chaplain-elect, we postpone the installation of Comrade ——— as chaplain of ——— post No. ——— until such time as he may appear before a regular meeting designated by the commander to explain his quoted sentiments and to express his willingness to comply to policies, by-laws, and constitution of the American legion.
>
> Comrade ——— shall be notified as soon as possible of the action of the executive committee. This motion was carried by a unanimous vote.

By return mail, the chairman of the executive committee received a letter which, after declaring in favor of freedom of speech for all legionnaires, said in part:

> I not only resign as chaplain but withdraw as a member of the ——— post. The reasons, of course, are obvious. When I joined the legion I understood that I subscribed to the preamble of the constitution and to the constitution. This I was glad to do. But now it seems that I am expected to agree with everything any official of the legion may say, or with anything legion posts may do. At least, the post seems to be afraid of self-examination or self-criticism. I do not see how any organization can claim to be 100 per cent American on that basis. To me 100 per cent Americanism means democracy, freedom of speech, the rights of every man to his honest convictions.

The American legion has wonderful principles and could be an influence for good. Under the interpretation of those principles which now seem to prevail, however, I do not see how a man can enjoy membership. "Ours not to reason why, ours but to do and die" is probably a good war-time slogan but in times of peace men like to think for themselves. They do not like to be privates, or chaplains, in the parade of the wooden soldiers with brains checked with the quartermaster and all opportunities for thought on important questions monopolized by a few officials. . . . I include with this letter my official membership card.

The press report of the instalation of officers declared a vacancy in the chaplaincy. We wonder if there is any more of a vacancy than if the chaplain-elect had accepted the office on the terms laid down, seemingly, by most American legion posts! We do not need to wonder very long. The present commandant declares that legion chaplains have no right to offer extemporaneous prayers. They are too controversial! Besides, written prayers are provided!

It Was a Sermon on Love

By Reinhold Niebuhr

THE church was beautiful. It was one of those gothic edifices which all the nonconformist churches are building now. America has made the middle classes, who once worshiped in shapeless chapels and nondescript auditoriums, wealthy, and with wealth has come a degree of culture and appreciation of beauty in stone and color and music. At least, wealth has made it possible to hire architects who insist on pure style. Perhaps the style is too obviously appropriated from another age. But—who knows?—gothic may be the final and satisfying expression of the Christian ethos to which denominations of every cultural background must turn. At any rate, the church was gothic and the service was liturgical. Of course it was not done in quite the form to which one becomes accustomed in Anglican churches. Such form can develop only in an old and mellowed tradition. The choir was a little too much on parade and the minister looked self-conscious in his gown and academic hood. That academic hood was revealing. Why lug academic millinery into a middle class church of a middle western city? But if you have no tradition of your own you are bound to appropriate some kind of tradition and the paraphernalia which goes with it.

Making the Service Worshipful

The service was, as they say, worshipful. They turned the lights down during prayer. I thought that was a little stagy. The minister prayed and the choir responded. The prayer was beautifully phrased, but addressed to the congregation. It did not give any natural articulation to the deepest religious emotions. It expressed ideas in prayer form and was obviously a kind of prologue to the sermon. You knew what the minister was going to preach about after you heard the prayer. The scripture lesson was taken from the sermon on the mount. It consisted of those contrasts: "It has been said to you of old—but I say unto you." That lesson raises all kinds of highly contentious issues about the extent to which the principle of love and the practice of non-resistance can be pushed. I don't think any of these issues were raised because, as the lesson was read, it became a kind of chant, or song. One did not listen to the words, only to the cadence of the minister's voice. He had previously announced that the scripture lesson was "an integral part of the worship service." I don't know the purpose of that announcement; perhaps he didn't want people to find seats during its reading.

What Did the Saints Conquer?

I cannot say that the worship service prepared me for the sermon. It was too obviously intended to do that. I would rather have worship services express the many religious emotions of the human heart—contrition, gratitude and aspiration—and let the sermon stand on its own feet. But it is about the sermon that I want to speak. It was on the text, "Love never faileth." The first part was historical. It began with a discussion of the power of love in Jesus' life. That part was not without merit except that there was no great emphasis upon the price which Jesus had to pay for the success of love. One rather got the impression that love was a kind of magic which destroyed all evil. The minister announced himself as an "incorrigible optimist." He said he believed in the power of the spirit of Jesus. He made a kind of heroic pose of his defiance of the "pessimists who corrupt our literature." I rather wished that he had a little of Studdert Kennedy's sense of tragedy.

The historical portion of the sermon continued by a description of lives of various saints, ancient and modern, mostly ancient, who had conquered by the power of love. But it was not quite clear what they conquered. Francis of Assisi was mentioned, but his devotion to lady poverty was not pressed. David Livingstone was treated fully. Missionary heroes are such good sermon material, not alone because they do actually give such vivid and potent exemplifications of the Christian spirit but also because their spirit operates against evils and in media which need not be compared too carefully to the evils with which the congregation deals or ought to deal and the social medium in which it lives. Savonarola was included, though he knew more about courage than about love. But for sermonic purposes every virtue is identified

with the virtue at the center of the given exhortation. Criticisms aside, the historical first half of the sermon was quite effective. It gave one a kind of thrill to see the heroes of faith march by, even though one did not see the tattered garments and the blood stains which were the price of their victory. The love which they exemplified seemed to be that preached by Mary Baker Eddy rather than that revealed on the cross. It was a kind of magic carpet, in effect; or something like Aladdin's lamp.

A Living but Loveless Universe

The second half of the sermon was less satisfactory, if you could speak of the first part as satisfying. The minister insisted that love can fail no more today than in any other day. That gave him the opportunity to show how much he believed in a "God of the living and not of the dead." He did not believe in a "closed revelation." He poured his scorn and pity upon the poor benighted fundamentalists who thought the revelations of God had ended with the book of Revelation. He was emphatic in his modernistic convictions. He digressed sufficiently to explain what some of the modern scientists were saying about the dynamic character of our universe. I thought the point was a little far fetched because we may, for all that, have a living universe and yet a loveless one.

But finally he came into the closing peroration and it was then that I was let down. His climax consisted of poetic appreciation of the potency of love which dealt with nothing but abstractions except for the one illustration of the mother and child, which was enlarged to include the father and child so that he could tell how much he loved his son and how he defied anyone to harm his boy. Perhaps it was this little bit which prejudiced me and is responsible for this whole critical description. I have a rather unreasonable aversion to a minister's lugging the members of his family into his sermon. I do not mind the children so much as the wife being used as sermonic illustration, simply because the children cannot protest and wives can—and ought.

What I chiefly objected to, however, in that final climax was the fact that the only concrete illustration was chosen from a relationship where love can, for a large degree, be taken for granted. In the parent-child relationship nature supports the higher values and gives them sufficient universality to raise them above the area of contention. Evidently the minister had not heard his own scripture lesson of the morning with the words, "If ye love them which love you what thanks have ye?"

Love and Actual Issues

In the city where the minister was preaching the newspapers were waging an energetic campaign for more stringent laws to solve the "crime problem." He might have said something about the comparative redemptive power of police pressure as against social imagination in our penal procedure. In the same city the whole industrial enterprise was integrated by the force of economic fear. Unions were strictly taboo. He might have asked the congregation whether there might not be a place for a slight measure of brotherliness in industrial relations. I did not expect him to commit himself full length to the proposition that love never faileth in business. All that was necessary to give reality to his discourse would have been to open the minds of his congregation upon the possibilities of using human and humane, democratic and non-violent means of organizing our industrial establishment.

In the same city there was a rather vexing race problem due to a large migration of Negroes from the south. There were not ten people in his congregation, I imagine, who had gone a step beyond popular prejudice in their treatment of a minority race. He might have pointed his remarks by suggesting that there are probably not more than two score congregations in the nation which could receive Negroes into their membership without suffering either serious defections from their ranks or actual disintegration of their organization. It is a good guess that there were individuals in his congregation who carried grudges for fancied or real injuries against some former friend or some member of their family. He might have suggested to them the redemptive power of forgiveness in private and intimate human relationships.

Unconscious Evasions

If he had done any one of these things he would have raised many issues that he could not solve in a single sermon, would have made some generalizations which could not be proved in immediate experience and would have outraged some cherished prejudices of his congregation. But at least he would have been dealing with the problems of life. I know there are many good ministers who do this. But they do not seem to be as numerous as those who make the church into a fellowship of love on the understanding that the principle of love at the heart of the gospel be kept conveniently abstract and, if made concrete, that the concrete instances dealt with be safely historical and not contemporary.

The minister I listened to was really quite a nice man. I think he meant well. I do not think his evasions were conscious. But it is interesting how our unconscious evasions multiply. Once he gets through with the task of "building up his worship service" (for which, by the way, he has my hearty benediction and the advice in addition to stop fooling with the electric lights), I hope he will make a study of our contemporary civilization and agonize a little about the possibilities of making it Christian. If he ever deals realistically with that problem I hope he will not lose his present urbanity, and go in for mock heroics. Which simply means that I believe, perhaps foolishly, that the pulpit will achieve a higher potency if it will deal realistically with all the ethical issues which a modern man confronts without sacrificing too much urbanity in its realism. The pulpit ought to

shed light upon our problems, especially the light of the gospel. If it can escape the vagueness which lies in abstraction and the spiritual pride which always tempts the man of heroism we may transform our congregations into fellowships in which thoughtful people deal prayerfully, realistically and experimentally with the ideals of the gospel and the realities of the world.

The Gospel Hymn

By E. S. Lorenz

THE age-old feud between ecclesiastical and popular hymnody has broken out afresh. There is an organized propaganda against the gospel hymn which has captured the reorganized Sunday-school work. Appeal is being made to literary and musical pride, to the more or less laudable ambition to be strictly up to date, to the desire to conform to ostensibly high authority and to loyalty to the attitude of the general organization. In much of this propaganda there is a partisanship, even a fanaticism, that is not conducive to clear thinking. There is a failure to appreciate that while the standard hymns are the winnowed product of two centuries, the gospel hymn as we know it is still in the process of making after only about sixty years of development, the winnowing having been barely begun.

The less than a thousand hymns generally accepted as standard are the residue left out of over a hundred thousand written during this period. The tens of thousands of dull, weak, banal, mechanical, and even vulgar hymns are forgotten. Who remembers that Watts published such lines as

> Tame heifers here their thirst allay;
> And for the stream wild asses bray?

In spite of John Wesley's stern criticism of his brother Charles's hymns the following lines appeared in one of their many hymn books:

> Idle men and boys are found
> Standing on the devil's ground;
> He will give them work to do,
> He will pay their wages too.

What other like material might be found among the four thousand of his hymns mercifully left unpublished, is open to conjecture. At any rate, for every weak, shallow, vulgar, mechanical gospel hymn, an equally offensive hymn can be found in these tens of thousands of hymns that have fallen by the way. Moreover, these accepted standard hymns have been altered, expurgated, condensed, and even rewritten by three generations of hymnal editors, until the original writers would hardly recognize many of them.

This is no depreciation of the resultant standard hymns—quite the reverse! It does make clear the utter unfairness of comparing with them the very worst of the current gospel hymns. To salvage the unquestionably useful gospel songs, some of the opponents of the type incline to claim that there was a golden age when these older specimens were written and to set an approximate date after which, not "gospel hymns" but undesirable "gospel songs" were written. They ignore or are ignorant of the terrible stuff that appeared in Horace Waters' "S. S. Bell, Nos. 1 and 2" and in Bradbury's earlier Sunday school song books during that hypothetical golden age.

Another phase of this zeal without knowledge is an apparent blindness to the varied song needs of an active congregation. The only need recognized is that of the regular Sunday morning service, in which dignity and reverence are generally accepted as essential characteristics. The needs of the popular evening service intended to attract the general public, of the Sunday school, of the prayer meeting, of the young people's meeting, of evangelistic services and campaigns, are all overlooked or misunderstood. For these the sedate hymns, and frequently dull and uninspiring tunes, are not at all fitted, as the slightest study of their psychological reaction in such work would make plain to an open mind.

Condemned by Formalists

It is noteworthy that the most of the leaders in this recent movement against the gospel hymn are organists and choir directors in city churches of a formal type, to whom classical music is alpha and omega, pastors of like churches in which aggressive evangelistic activities are conspicuously absent, professors, teachers, editors out of touch with practical church work—all good, intelligent people, presumably pious in their reserved, individual way, but chiefly interested in the formal side of the church's life. Emotional religion is bad form, is repulsive to them. Revivals of religion are to many of them mere emotional orgies. Hence, they condemn gospel songs expressing joy in Christ and love for him as revivalistic and emotional.

Many who deprecate the use of gospel hymns are idealists who have no clear vision of the primary purpose of the hymn: to aid in the progress of the kingdom of God, in the conversion of sinners, and the edification of saints. To them it is an absolute entity, standing alone. But the hymn is not simply a poem, a piece of literature to be judged as you would any other poetry; it is something to be used to accomplish definite ulterior purposes: it must so vitalize and make actual the message it brings as to create religious feeling in the minds of those who listen or

even sing indifferently. This consideration brings in an entirely new set of criteria based on the effects it is to produce in various classes of people. In a hymn to be used in an efficient way these practical criteria have the right of way. The idealistic criteria are not set aside of course but they are more or less subordinated. From a literary point of view George Herbert's hymns are very thoughtful, very expressive, very rich in adornment. Yet as singing hymns they are impossible. They are like Langley's aeroplane —they do not fly!

Isaac Watts and John Newton, and even William Cowper, avoided literary quality rather than sought it, as they feared it would injure the practical value of their hymns. Of course, the deep feeling and the intense conviction of the truth they expressed occasionally ignored their practical theories and produced literary masterpieces, as in Watts's "When I survey the wondrous cross," Newton's "How sweet the name of Jesus sounds," and Cowper's "Sometimes a light surprises."

Hymn's Value Depends on Appeal

The value of a hymn for actual use, therefore, depends on its appeal to the people who are to sing and to be influenced by it. For a college church, for congregations of highly educated and cultivated people, the literary appeal may well be emphasized, if a deeply devotional effect is to be produced. For congregations of average people, readers of popular magazines, newspapers and light fiction, the literary emphasis already needs to be subordinated. In rude, somewhat illiterate communities, rude hymns of little literary value, but with expressions of strong feeling, may be the "best hymns" to be used. That is to say, the "best hymns" are to be selected by laying stress on the effectiveness of the hymn in producing religious emotion and creating a definitely religious attitude in the particular congregation or community in which it is to be used. To get the same inspiring and enlivening result in three typical congregations, the dignified "Lead On, O King Eternal," the gospel hymn, "Encamped along the hills of light," and the old fashioned spiritual "Palms of victory" might each be the "best hymn," and each the "worst hymn" among the other types of people.

It is a very common saying in this connection that we must not insult God by bringing him anything but our best. That conceives the Divine Being as a literary connoisseur, or as a musical critic, who applies conventional academic criteria in accepting what his people bring him. What does he care for the tithing of mint and anise in literary quality or musical technique? What he asks are spiritual results in human life and character, and the "best hymn" for him is one that lifts and saves souls.

Again it is insisted that any congregation will respond to the academically best. That is not true! Four-fifths of the congregations in city, village, and rural neighborhoods will not give the desired reaction to such great hymns as "A mighty fortress is our God," "The spacious firmament on high," or "The God of Abraham praise."

Doggerel Songs and Sermons

It is quite dogmatically asserted that all hymns used in public service must be distinctly worshipful. That takes us back to the Augustinian tradition which has been ignored for four centuries by all but the extremely ritualistic communions. "Onward, Christian Soldiers," "Stand up, stand up for Jesus," "O Zion, haste, thy mission high fulfilling," and hundreds of other hortatory, meditative, didactic, homiletical, and experiential hymns, containing no direct worship, crowd our best hymnals.

Yes, there have been and are some disgustingly poor gospel hymns put into cold print. As long as people have aspiration without inspiration, and others have deep religious feeling with no native or acquired ability to express it, we shall have shocking specimens of cheap doggerel masquerading as gospel hymns. But we have shockingly poor sermons in many of our churches, which is worse. These are not always to be heard in the countryside, either, for some of the most purposeless and futile sermons the writer ever heard were from preachers in great churches who prided themselves on the literary essays they read.

One of the crimes of the gospel hymns is that there are so many of them. Yes, we could spare some of them! But the same flood of what we now call standard hymns submerged the churches during the eighteenth and early nineteenth century. Wesley's six thousand five hundred hymns, Watts's over six hundred, Newton's three hundred, Toplady's four hundred, and so on indefinitely, made as swollen a record as our recent gospel hymns. If there were not so many gospel hymns, we should have missed "I need Thee every hour," "Blessed assurance," "He leadeth me," "Jesus Savior, pilot me," and scores of others.

But the gospel hymns are by no means all bad. They differ from the standard hymns in rhythm and style, are more varied, more intimate and spontaneous in expressing personal religious experience, and therefore are less elevated in verbiage, are more closely associated with practical work of the church. This difference of type is much the same as that between Watts and Wesley; the hymns of the latter were obliged to wait long years before they were admitted to the hymnals of the more formal churches.

Writers Not Illiterate

The writers of our better gospel hymns are not illiterates. They are about the same general class of people as those who wrote the hymns from which our standards were slowly winnowed: ministers of the gospel, editors, college presidents, teachers, saintly women, successful church workers. In general, their technique is better than that of the elder hymnists, calling for no such drastic editing as our accepted standard hymns have received.

If we are to eliminate the gospel hymn, what is to

take its place? The standard hymn is entirely adequate to provide for the edification of saints, but absolutely inadequate, when alone, to furnish the motive power for conversion of sinners. Jonathan Edwards found the psalm versions unfitted for the great revival and introduced the livelier hymns of Isaac Watts. Finney in turn found Watts and the tunes used with his hymns too dull and Joshua Leavitt issued for him his "Christian Lyre." Everybody knows how the gospel hymn was the inspiring element in the Moody and Sankey evangelistic movement in America and Great Britain. The more recent songs issued by Excell and Rodeheaver and others were the stirring force in the evangelistic work of Chapman and Torrey which girdled the earth.

Four out of five churches today are using gospel hymn collections in their evening services, or even in their morning worship, and wholly in their subsidiary meetings. Denominational publishing houses are issuing them by the hundred thousand. Millions of them are in the hymnal racks of our churches. Except where the evangelistic impulse in foreign missionary fields has been submerged by educational and welfare ideals, the gospel hymn has everywhere been most successfully used. "Jesus loves me, this I know," with Bradbury's aboriginal pentatonic tune, is impressing the gospel message on the childhood of pagan nations as does no other single influence.

The gospel hymn has not only expressed, but helped to create the aggressive type of religious life in America which has quickened the religious pulse of the whole world and placed our land in the forefront in organized missionary work. Shall such a worldwide force for righteousness be hindered or even eliminated to please a dilettante taste, or a meticulous connoisseurship, that ignores the larger possibilities of help to the spread of the kingdom of God?

How Proselyting Feels to a Jew

By Victor Emanuel Reichert

THE LAZY QUIET of a morning late in June was interrupted by a knock on the door. Before me stood a buxom woman with a black bonnet. In one hand was a large black bag filled with papers and books, while with the other she diligently mopped the beads of perspiration which trickled down her face. It was evident that the climb up the stairs, and the hot sun outside, had pretty well fagged her. I invited her into the living room and let her tell her story.

She slipped willingly into the large, comfortable arm chair, removed her hat and placed it upon the radiator by the window. It appeared before long that I was headed straight for hell and damnation and that she was there to save me—that is, me and all the other Jews. But I, being a rabbi, was a particularly favored object of solicitude. Moreover, she confessed, it was easier to talk to an intelligent person. The pious orthodox Jews in the ghettoes yelled and screamed and unloaded so many garbage cans on her head that she had finally been driven to less obstreperous quarters. Just now she was canvassing the politer sections of Avondale. With her traveled a companion, a Jewish girl who spoke Yiddish as well as English, and whose studied confession of faith revealed that she understood the medieval program of a certain Hebrew mission located in Chicago. With the exception of some glaring inaccuracies in the translation of familiar Hebrew phrases, this young lady seemed thoroughly orientated in the theological selling talk used for obtaining conversion.

It was her senior, however, who did most of the talking. With the steady monotony and grind of an old-fashioned phonograph, she unraveled her scheme of salvation. She dived into the prophets and pulled up the hackneyed and garbled quotations from Isaiah 7:14, 9:5, and the whole of chapter 53. She rummaged back into the ancient sacrificial cult of Leviticus and spoke occultly of the priestly "Korbon." I professed ignorance upon oft-iteration of this word and she volunteered that it meant "sacrifice." It was difficult to lure her from the steady, mechanical unfolding of her scheme of salvation for the Jews to the more inviting picture of who she was and who were the persons who were investing their money in this conversion propaganda. She had her story and she was going to stick to it.

Finally I gathered that she had been a business woman for a number of years. The Lord wanted her for his own purposes, it seemed, for no children blessed her marriage and she was finally left a widow. This was before she was called to save the Jews. Like all sinners, she had danced and gambled and engaged in all the iniquities of the unredeemed. These delinquencies do not seem to have interfered with her business ability, for, by her own confession, she had earned $12,000 a year. Then the call came for her to leave Oklahoma City and save the Jews. The Hebrew mission pays her only $40 a week, so it is not the money. And I believe her. To sit and watch her serene countenance, like the face of a Lydia Pinkham witness after sampling the first bottle, to listen to the rhythmic accents of gospel quotation, messianic speculation and pious preachment—to do this as I did for more than two hours, while my wife fretted because lunch was getting delayed long after the noon

hour—this is to know that my visitor is a consecrated tool in the hands of the Lord. One does not doubt her heated affirmations that she loves Jesus, and therefore does not want me and my people to endure the unspeakable tortures of hell. I suggested that she convert the gentiles first to Jesus. But it seems that the messianic age waits on us. I pointed out, blasphemously enough, that the Lord, being omnipotent, ought not to need the service of such Christians as she and such "meshummads" as her companion to bring about his reign of righteousness and peace—that he ought to be able to work his salvation without the aid of Hebrew mission organizations. I was ruled out of order!

Who finances these undertakings? Who sends these apostles to the Jews armed with innumerable pamphlets in Yiddish and English—mostly Yiddish—and with marked copies of the gospels. I could learn the names of no responsible persons. I was told the name and the address of the superintendent in charge of this particular campaign now being conducted in Avondale, Cincinnati. But that was as far as I could get.

In the course of our conversation, I heard some vituperative comments on the Catholic church and the religion of Christianity which it teaches. But for us Jews there were only words of love. So the K. K. K. can have no finger in this theological pie because they are reputed to be against Jews and Catholics.

There the interview ended. I drew a few sparks of fire when I pointed out how Jews resent these missionizing attempts as insults to their intelligence and to the adequacy of their religious teachings to inspire them for a good life. But we parted with my visitor's unsolicited promise to pray for my soul so that I would not burn in hell. As I closed the door I wondered, When will the voice of Christian leadership be raised in repudiation of this miserable, medieval recruiting of Jewish souls?

B O O K S

A Dead King Comes To Life

KING SPIDER—SOME ASPECTS OF LOUIS XI OF FRANCE. *By D. B. Wyndham Lewis. Coward-McCann,* $5.00.

WITHOUT assuming the responsibility of writing either a complete biography or a systematic history of the reign of Louis XI, the biographer of Francois Villon here tells all that most readers will care to know about the life and reign of the king who made the major work of the vagabond-poet possible by releasing him from prison, and perhaps saving him from the gallows, on his coronation day. Louis did great things for France. When one remembers that he received from the reluctant hands of his father—that Charles VII who was crowned by the aid of Joan of Arc—a kingdom in which England still claimed and occupied a large share and in which the great nobles, such as the Duke of Burgundy, were richer and more powerful than the king, one realizes that only a political genius of the first order could have left a France united under a strong royal power, as he did. His method was a combination of ruthlessness and trickery.

Lewis, confessing to no hero-worship for the king—else why should he call him a spider?—undertakes to sweeten the unsavory reputation which historians have given him. Shotwell, for example, calls him "utterly unscrupulous, without a trace of pity, a Machiavellian prince" whose "religiosity was genuine if degenerate," who "tried to bribe the saints of his enemies as he did their ministers" and firmly believed in "the value of religion—as a branch of politics." Lewis gives a more favorable, and I believe a more just, estimate. The king was not utterly without pity; he merely never let it get in his way. He was notoriously harsh toward the peasantry, but this biographer thinks that too much sentiment has been spilled on the French peasantry of the fifteenth century as of the eighteenth. "The peasant is in every age and in every country avaricious, secret, cunning, averse to paying taxes if they can be avoided."

The king's faults were those of his age; his virtues were his own. He was treacherous and cruel. He considered religion a means of getting what he wanted, but did not allow it to alter his desires. He was the complete autocrat—and yet there was a devotion to the soil and soul of France. He ruled his land with rigor, but he did not exploit it. There is a wide gulf between the strenuous and almost unselfish autocracy of Louis XI and the self-indulgent tyranny of Louis XVI.

Besides the purpose of rehabilitating the character of Louis, one major and one minor aim are kept in view by the author; first, to magnify the merits and minimize the faults of the Catholic church; second, to sing the praises of the vine. He finds in the mendicant orders no more than "a sprinkling of undesirables." (For further particulars as to the extent of this "sprinkling," see Coulton's "Four Centuries"). The Catholic church was "throughout the darkest ages the champion and guard of the poor." Luther was "a bestial personage"—with a footnote quotation of another characterization of him as "a bestial maniac," which evidently seems to him more adequate. It was "the Calvinistic fury of Condé's troops" which sacked and looted so many churches in France. "Persons of vague conviction and Anglo-Saxon temperament" have "damnably sentimentalized" the character of Joan of Arc. The current unfavorable opinion of the Inquisition is ascribed to the "superstitions of the uninformed."

The praise of wine is less conspicuous, but dragged in by the heels. There is a reference to the fact that Charles the Rash of Burgundy was "virtually a water-drinker," as accounting for his mental and moral defects, and a quotation conveying the startling news that somebody once said that wine is a good drink. One would scarcely notice this last feature if the author had not taken the pains to dedicate his book—in a sonorous Latin inscription which looks like a somewhat premature and very pompous epitaph—to Hilaire Belloc, "defender of the ancient faith . . . . praiser of the vinous gifts of God." How often the two go together!

With due allowance for the author's personal equation in view of his evident predilection for Catholicism and alcohol,

the book is highly valuable as well as splendidly readable. It is based on much research among contemporary sources, but the chief reliance apparently is upon the Memoires of Philippe de Commynes, that amiable and astute double-crosser who sold his loyalty to Louis while he was still in the service of Burgundy and who later accompanied Charles VIII on his ill-starred expedition into Italy.

WINFRED ERNEST GARRISON.

Books in Brief

CHRISTIANIZING A NATION. *By Charles E. Jefferson. Doubleday, Doran,* $2.00.

This is a ringing message but it is hardly prophetic in the sense that Isaiah and Amos were. It calls the church into social action, but it is rarely concrete on social issues. The author discusses peace with ethical clearness on general lines, but has no specific word on those working instruments for the settlement of disputes, without which war cannot be prevented. He asserts the church's right, and indeed its duty, to act in elections such as the last one, but furnishes no clue to guide one on the specific questions involved in that campaign. He puts it in the church's commission to furnish the ethical factor in social relations, but scarcely mentions industry where the fundamental issues lie. The race question, which many social thinkers call the most critical social problem in our national life, is passed by. The nation cannot be Christianized until it sets up Christian relationships in industry and across the race line. We have reached the stage in both, as well as in peace making, where generalizations may well give way to discussion of concrete and specific methods for their solution. As with all of Dr. Jefferson's books this volume is written in fine literary style—one reads it through at a sitting, charmed by its clear, lucid manner of expression. It is an excellent book for those who still debate the question of whether or not the church has a social gospel.

THE FOUNDATIONS OF JEWISH ETHICS. *Compiled by Simon Bernfield, translated from the German by Armin H. Koller. Macmillan,* $2.50.

This excellent source book for the study of Jewish ethics is the first of five volumes, which will deal with individual and social ethics, God, and the place of Judaism among the religions. This volume presents the chief utterances from Jewish sources on such themes as the basic nature of morality, purity of soul, freedom of the will, reward and punishment, human equality, the will to live, etc. Each section opens with the biblical material, and follows it with quotations from the Palestinian apocrypha, Jewish-hellenistic literature, Talmudic writings, later Jewish authorities, and Christian comments on the particular phase of Jewish teaching. It is an admirable summary. Judaism shares with Christianity a sincere reverence for the Hebrew scriptures. But this work, like many others, fails to discriminate between the Hebrew ethical and religious teachings and its later development in the daughter religions of Judaism and Christianity.

STORIES JESUS HEARD AND STORIES JESUS TOLD. *By Carrie Burr Prouty. W. A. Wilde Co.,* $1.50.

Is there a place for the old-fashioned Bible story in the new-fashioned religious education? There certainly is, and it is a pity that so many of our emancipated religious educators haven't discovered it. But this book is a remarkable example of what the Bible story may become in the hands of a teacher who understands children, knows the Bible as the historical method of study and as a deep religious insight present it, and feels that there is real value in bringing the child and the Bible together. The book is characterized by that unstrained simplicity which is the acme of art, while every page gives evidence of years of practical experience with listening groups of children. This example of the way in which the thing has been done is worth a dozen more pretentious texts giving theories as to how it might be.

SHORT HISTORY OF THE CHRISTIAN CHURCH. *By C. P. S. Clarke (Longmans,* $4.00).

A well ordered textbook, strongly Anglican in its point of view and with scant sympathy for under dogs. The inadequacy of its interpretation of the social factor in religious movements is illustrated by the fact that the social motives for the reformation are summed up in the statement that "the predatory instinct was aroused"; that is, the property of the church tempted to spoliation. A great amount of information is presented in comparatively brief compass.

WHERE DID WE GET OUR BIBLE? *By George L. Robinson. (Doubleday, Doran & Co.,* $2.00.)

The scholarly author tells of the origin of the idea of a canon, the general structure of the Old Testament, the rise of the New Testament canon, the ancient versions, the manuscripts by which the text has been transmitted to us, and the English translations. No account is given of the writing or contents of the individual books.

UNRAVELLING THE BOOK OF BOOKS. *By Ernest R. Trattner. (Scribners,* $2.75).

This is the story not of the Bible but of the efforts of men to understand it, including a presentation of the more important results which have followed from the application of critical and historical methods to its study. It shows how men's understanding and use of the Bible have been related to the progress of scholarship and the course of thought and answers, in a style which makes reading easy, the question, What is Biblical criticism and what has it accomplished?

A MODERN COMEDY. *By John Galsworthy. Scribners,* $2.50.

A single volume of many pages containing the three novels which constitute the saga of the younger Forsytes, "The White Monkey," "The Silver Spoon," and "Swan Song," together with the two connective interludes. So here we have complete (and at the price of one novel) the whole story of Fleur and her friends. The three parts of the "Saga" itself have been similarly done into a single volume, at the same price.

IN PRINCETON TOWN. *By Day Edgar. Scribners,* $2.00.

Readers whose memory goes back thirty years or more may recall Post's "Harvard Tales," which gave great joy to two or three generations of undergraduates. The intervening decades have brought few better stories of campus life. These are much like them—ingenious, frivolous, colorful.

ESSAYS BY JAMES HUNEKER. *Selected with an Introduction by H. L. Mencken. Scribners,* $3.50.

Huneker filled, as completely as any man in American letters, the role of all around critic of the arts—writer of essays about books and writers, about music and painting. He combined judgment, erudition, and style, the first not so good when he diverged into the field of painting; the second, perhaps a trifle too much inclined to express itself in touch-and-go allusions which mean little or much in proportion as the reader's information matches the writer's; the third, virile and pleasing and not annoyingly brilliant. He is entertainingly anecdotal; if sometimes gossipy, even his gossip serves an intelligent and a benign purpose. He is at his best in interpreting the currents of modern culture, revealing which he also reveals himself as an embodiment of culture as well as its

critic and exponent. Mr. Mencken's introduction laments the dire disaster of prohibition six times in its first two pages and would lead one to suppose that Huneker was virtually done to death by it, but in Huneker's essays I find no evidence that his career was wrecked on the rock of one-half-of-one-per-cent. But Mr. Mencken does well in praising Huneker's independence of judgment and integrity of taste in such crisp words as these: "To clear out the tripe-sellers in all of the seven arts—that was his first purpose. To bring in better men—odd men, men of free fancy, sometimes even wild men—that was his second." What essayist can have more honorable or more useful aims than these—to banish pretense and pretenders and give men of real worth a larger and more intelligent following?

CORRESPONDENCE

Overlooked Southwestern

EDITOR THE CHRISTIAN CENTURY:

SIR: In The Christian Century for October 16, 1929, there is an article by E. DeForest Leach on "The Old Churches in the New South," in which he makes the following statement: "A well known educator is responsible for the statement that there is not a Presbyterian college in the south, that can, without the wildest stretch of the imagination, be classed as an efficient institution of collegiate rank. What little psychology and biology are taught are purely of a Presbyterian flavor."

Evidently the well known educator and Mr. E. DeForest Leach either did not know of Southwestern at Memphis or did not know that it is a college of the Southern Presbyterian church. These men doubtless desire to be accurate, and both of them will be enlightened when they find out the facts about Southwestern. A recent issue of the Southwestern bulletin gives individual accounts of the members of the faculty, the degrees conferred on each, the institutions from which these degrees were secured, their previous experience as teachers, the honor societies and the learned societies to which each belongs, and the titles of scholarly articles and addresses delivered by them.

A perusal of that bulletin is sufficient to prove the case for Southwestern. There are twenty-two teaching members of the faculty, eighteen professors and four associate professors. Five members of the faculty are graduates of Oxford university, thirteen of them have the degree of doctor of philosophy, and five others have practically completed their work for this degree. In each case the degree has been awarded, or is to be awarded, by an institution of national reputation. A number of the faculty, notably the language men, have credits or degrees from continental universities. From the point of view of scholastic training, the faculty of Southwestern compares favorably with that of the best standard colleges of America. Every teaching member of the faculty of Southwestern has had from three to seven years of graduate work, and has from four to twenty-four years of successful teaching experience.

In addition to all this, it may be said that the plant and equipment of Southwestern is unsurpassed by any college in this country. Particularly is this true of the science equipment. Southwestern lays its primary emphasis upon quality and excellence, and no course is offered in science for which there is not adequate equipment. The institution confines itself to undergraduate work, and attempts nothing which cannot be done as well as it is done anywhere in this country. In the interest of accuracy, and in behalf of the Southern Presbyterian church, I think it well to make this statement with regard to Southwestern.

Memphis, Tenn. CHARLES E. DIEHL,
President Southwestern College.

Advice for the Hesitant

EDITOR THE CHRISTIAN CENTURY:

SIR: I have just read "why the unemployed minister hesitates to seek a church" and the impression upon me and no doubt upon some of the rest of us who are preaching is that we are most pitiful nincompoops. That unemployed minister is so honest and straightforward, such a model of sincerity that I am put to shame. He admits that he is a humorist, even wanting to laugh at the funerals, while the rest of us seem so short of that saving sense. He cannot preach without revealing himself, but of course the rest of us are playing a part or perhaps, being so much duller of comprehension, do not catch the true inwardness of the situations. His life has been so vivid with melodrama and vivid experiences that the humdrum work of the minister leaves him cold, and yet he would, if the right congregation came along, take a pulpit. He loves to expound his ideas—I am glad for that human touch; and he too in his early ministry sought to please the people by phrasing his beliefs in the accepted lingo of conventional piety; but now that is all past. The ministry, being overcrowded with men who are willing to give the congregation just what it wants, needs a man like this one who could keep step with the great Commander while the rest of us are thinking we hear the music but are woefully out of line.

It is fine to see a human being so contented with himself, so pleased with his outlook on life and his whole personality. Certainly he should not court nor even risk the danger of destroying this complacency.

Franklin, Ind. JOHN B. FERGUSON.

EDITOR THE CHRISTIAN CENTURY:

SIR: I am moved to recommend that such a light-hearted and nimble-witted parson as the anonymous writer who "hesitates to seek a church" consider two possibilities. He admits that he might find happiness in serving a "sophisticated church in quest of a realistic preacher." I suggest as another possibility a moderately ritualistic church where the emphasis is not on opinions or intellectual orthodoxy so much as on devotional life—the kind of church where an American flag can be banned without question of patriotism, where a socialist may preach without question of regularity, where the apostles creed may be liberally interpreted without question of orthodoxy. I speak as one of a number of preachers in Protestant Episcopal churches who enjoy such freedom. We are rare birds, perhaps, and not all Episcopal parishes or dioceses would welcome us; but we do exist in some numbers, thanks to the true catholicity of our denomination at its best.

If this suggestion be not attractive, I recommend taking a parish so poor that parochial organizations are never perfunctory, so struggling that money-raising enlists the heartstrings of the most intellectual pastor, so illiterate that frankness in probing to the realities of existence is accorded a grateful welcome. The salary in this latter case wouldn't help much, perhaps; but there is no better place in the world to develop one's untrammeled mentality—or to save one's soul.

Charlestown, Mass. WOLCOTT CUTLER.

EDITOR THE CHRISTIAN CENTURY:

SIR: I am soon to become a candidate for a church and to me the situation in the article, "Why I Hesitate to Seek a Church," is shocking—except for the conviction that the author is more in error than the church which he is willing to desert.

Blunders fairly shout at the reader from the type—blunders rooted in what appears to be that quality of character which always works toward its own undoing, insincerity. "Intruding myself into the pulpit"; "At heart I am a humorist. As I strive to penetrate to the realities of life my sense of the ridiculous finds much to feed upon in the inconsistencies which I discover along the way"; "My quizzical turn of mind peeps out through my public utterances"; "The more I play the role of father con-

fessor, the less adept I become as a handshaker." What manner of man is this to talk so?

Does a man who has really dedicated his life to the task of bringing about God's kingdom here on earth think of "intruding" himself into the pulpit? Does such a person fail to distinguish between humor and the ridiculous? Does such a person have to struggle to keep one of his greatest blessings, a quizzical turn of mind, from peeping out? Does such a person respond lackadaisically to his life's calling? Does such a person whose instinct "is to get beneath the surface of life" admit that his love for country is not the kind that shines on patriotic occasions? Isn't there something lacking in a faith that ends with the belief that the life of Jesus taught the one sensible way of getting on with each other? Is the analysis correct that the ordinary church wants personal admiration, zealous administration of ecclesiastical affairs and conventional preaching as over against the frank facing of life? Is it any wonder that no souls were saved under that preaching?

It seems to me that this unemployed minister could well take himself by his coat lapels, look straight into his own eyes and say something like this: "All your rough corners have not been polished off yet. You are trying to live down to a conventional level instead of trying to raise the conventional level to your ideals—that is why you are afraid of 'the mold of the church.' You are not humorous, just mistaken. There is nothing ridiculous about the crises of life. A return to the ministry might be to your financial advantage, but to no advantage to a church unless you check up your whole attitude. Don't be too sure that a sophisticated church would find a realistic preacher in you. Didn't you see an ad yesterday saying that the Savem Insurance company was offering a good proposition to ambitious men? That was written for men like you. You had better look into it."

New First Congregational Church, Chicago. PAUL M. HARRIS.

EDITOR THE CHRISTIAN CENTURY:

SIR: The article in your November 20 issue written by "An Unemployed Minister" would certainly be amusing if it were not for the fact that it reveals a genuine tragedy. The writer specifically denies that he cherishes a peeve against the ministry, but pretty generally affirms it throughout the article.

It seems to me that God usually picks great men for great tasks and assigns smaller men to lesser tasks, but it looks like a breach of providence, now that this "preacher" who is so thoroughly himself, who yearns so passionately to plunge beneath the surface of life and is hot on the trail of reality, should find himself "unemployed." No doubt providence has been suspended, but I suppose one should not be quite so suspicious.

When a man measures the value of his pastorate in terms of self-realization, takes no interest in the work of his denomination or of the church at large, loves to preach his own ideas instead of the gospel of Christ and finds it difficult to "keep a straight face" at a funeral, it is really surprising that his ministry ended after fifteen years. One wonders why it did not end fourteen years ago. Any minister who does not unavoidably suffer with the bereaved, or whose sympathy and love do not spontaneously go out to all classes and conditions of men, whether to the flesh and blood sinner or the plaster of paris saint, need offer no further explanations for his unemployment. Now and then a fakir slips into a Christian pulpit, but ere long he finds it convenient to slip out.

The "Unemployed" questions, "Why should I court trouble by seeking a church which does not really want me?" The poor fellow! How bitter memories do linger! If he tried to court the love of Christ for sinful and dying humanity, then there is no doubt that for him the world would lose much of its sham and hypocrisy and would once again be worthy of his untiring efforts and his most devoted service.

Philadelphia, Pa. EMPLOYED MINISTER.

EDITOR THE CHRISTIAN CENTURY:

SIR: I am a preacher seeking a church. Each week I open my denominational paper and look for possible vacancies. I am in constant correspondence with ecclesiastical acquaintances in various parts of the country. My friends are kept busy writing recommendations for me. And contrary to what might be expected, I find it a delightful task. Through this correspondence I am constantly making new contacts and renewing old friendships that have languished amid the changes of the past few years. Our letters are filled with reminiscences of former association and news of the present. In such unusual activity we are restored to a sense of the fellowship of our profession. Likewise, in dealing with various laymen on church committees I am able to talk with them about church matters in a way that is forbidden in the ordinary relationship of the parish. The loyalty of these friends within and without the profession has made me feel that after all perhaps I am justified in making another attempt to fulfill the office of minister.

I have just been involved in the merger of two churches. The work of consolidation required an endless amount of discussion and manipulation of ecclesiastical machinery. The jealousy and suspicion of competitive groups as well as the self-concern of individuals had to be faced and waylaid. The financial interests of each organization were a constant bone of contention. Yet in spite of all these difficulties the thing was accomplished. With a whole-hearted unity of mind and spirit a great group of people tore out the roots of their spiritual loyalties and transplanted them in new soil. By that act they seemed to demonstrate the truth that spiritual experience is not founded on the common life of the church but rather that the church is an expression of a deeper, inner life. So often we lose sight of this fact in active church promotion. Ministers seem to forget that men loved and worshiped the divine God long before they entered the ministry and will long after they are forgotten. So I am seeking a pastorate because I know that underneath all the false piety, self-concern, hypocrisy, and social rivalry that exists in every church group there are far stronger ties than these that in reality bind the people to the task.

Kansas City, Mo. THORPE BAUER.

The Feeling of Personal Relationship

EDITOR THE CHRISTIAN CENTURY:

SIR: It was a coincidence that, immediately after reading Dr. Holmes' reply to his critics that I read Professor Eddington's "Science and the Unseen World." Naturally this passage stood out:

"It is, I think, of the very essence of the unseen world that the conception of personality should dominate it. Force, energy, dimensions belong to the world of symbols; it is out of such conceptions that we have built up the external world of physics. What other conceptions have we? After exhausting physical methods we returned to the inmost recesses of consciousness, to the voice that proclaims our personality; and from there we entered on a new outlook. We have to build the spiritual world out of symbols taken from our own personality, as we build the scientific world out of the symbols of the mathematician. I think therefore we are not wrong in embodying the significance of the spiritual world to ourselves in the feeling of a personal relationship, for our whole approach to it is bound up with those aspects of consciousness in which personality is centered."

Bartlesville, Okla. PAUL C. PAYNE.

The Peace Pact in the Schools

EDITOR THE CHRISTIAN CENTURY:

SIR: Your editorial of October 16, "Put the Pact in the Schools," met with my most hearty approval, and I treated it to some extent in Sabbath's sermon. At the close of the service a prominent lady of our community came to me, saying that she would like to carry out your suggestion for our local school. I am securing one of the National Council copies of the Pact for her, and soon it will be framed and on the walls of our school. So number Prattsburg among your Pact heralding communities.

Prattsburg, N. Y. J. STANLEY HARKER.

NEWS *of the* CHRISTIAN WORLD

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

Resignation of Bishop G. R. Grose

Bishop George R. Grose, resident Methodist bishop at Peking, China, has placed before the board of bishops his resignation as a general superintendent of the Methodist church and has requested the board to send the resignation on to the general conference of 1932. Bishop Grose, in taking this action, is following the advice of physicians in China and America, who have informed him that he has for several years been suffering from "general and cerebral arterio-sclerosis and other ills," and that in their opinion the ailment may be checked only by prolonged rest and absolute relief from all official responsibility. In harmony with his request, the bishops have relieved him of official assignments. Zion's Herald, writing editorially of Bishop Grose's resignation, records his notable services to the church. "We must not forget," says the Herald editorial, "the high service this leader has rendered the denomination and the kingdom of God. While in the pastorate, he served a number of prominent churches with conspicuous success. His achievements as president of DePauw university for more than a decade were of a very high order. In China, during the trying years since 1924, while civil wars, banditry, and famine were scourging the land, he held faithfully to his post and gave himself to the limit of his physical and intellectual endurance to the work of the kingdom."

Dr. Adler Heads American Jewish Committee

Dr. Cyrus Adler, president of the Jewish Theological seminary of America and of Dropsie college, was elected president of the American Jewish committee, at its recent annual meeting, to succeed the late Louis Marshall. Dr. Adler was vice-president of the committee under Mr. Marshall. The American Hebrew characterizes the new head as "an organizer par excellence. He is thoroughly acquainted with the problems that confront Jews in their own countries everywhere. He is capable of enlisting men of parts and attainments to work with him. The various national and international causes which Mr. Marshall has bequeathed to his successor are in capable hands."

Princeton and Lane Seminaries May Unite

Conferences are being held between Princeton Theological seminary and Lane Theological seminary in Cincinnati, looking towards the union of the two institutions. Final decision rests with the board of trustees of Lane, who will meet this month to discuss the proposed merger. President Stevenson of Princeton recently went to Cincinnati to confer with the Lane officials, and a committee from Princeton has also been meeting with a similar committee from Lane. The Princeton committee is headed by Rev. William L. McEwan of Pittsburgh, of the board of control, and includes President Stevenson, William P. Stevenson, Thomas W. Synnott, Rev. J. Harry Cotton and Paul C. Martin. Lane is one of the oldest divinity schools of the church. It has recently celebrated its 100th anniversary. Princeton is the oldest Presbyterian seminary and the union of the two would thus bring together institutions which have for over a century represented the conservative theology of the church.

Dr. C. D. Trexler Resigns from Church Founded by Him

Rev. Charles D. Trexler has resigned as pastor of the Lutheran Church of the

British Table Talk

London, November 19.

FEW authors look like their books; such at least was the solemn reflection which came to me at the Guildhall last Thursday, when many authors sat down to dine in celebration of peace. Viscount Cecil was in the chair, and Mr. Graham and General Smuts were among the speakers, but I confess that the guests were the most significant part of that function. Never surely can the statue of the duke of Wellington, or Gog and Magog have looked down on so encyclopedic a company. Statesmen, peers, M. P.'s in numbers, clergy, doctors, artists, actors, financiers, journalists, were present, sharing nothing but a common interest in the peace of the world. But it was the authors who attracted my attention most, and few of them looked at all likely to have written their books. W. W. Jacobs, a great artist and a classical humorist, did not look the part; Sir J. M. Barrie, as he appeared to an observer, did not seem as if he could have written "Peter Pan," or "Dear Brutus," though there are mysterious and sad depths in his eyes, as of one who has to pay the price of the imaginative soul. Other authors present were Mr. Sherriff, the author of "Journey's End," Dean Inge, Mr. Alfred Noyes, Sir Philip Gibbs, Mr. Gilbert Frankau, Mr. Augustine Birrell—but I might take up a page with the list; its chief moral seems to be that today there is a concern shared by men and women of all creeds and professions, and by men of letters among them that the time has come to end war. General Smuts, who once led an army against Britain in the Transvaal, spoke of peace. He had doubts whether it was of any great service to humanize war; it could not be done as he thought; the only way was to end war. It was an arresting thought to hear a former enemy speaking of peace in the city of London, with the statue of Wellington before him telling of battles long ago.

Peace Celebration Dinner

* * *

General Smuts Finishes His Rhodes Lectures

On Saturday last General Smuts delivered the last of his three Rhodes lectures at Oxford. It may be claimed that he has deeply impressed Oxford, and the lectures are certain to be influential documents in the history of thought upon Africa. But all the time those who study African problems are asking questions, not yet answered. General Smuts is a party leader in the Union of South Africa. He is known to have an ideal for one Africa south of the Zambezi, with a native policy true to the traditions of South Africa, though in many ways modified in practice—he does not approve of the color bar, for example. A policy of segregation with the tribes living their life in harmony with their tradition, but always within the iron framework of white civilization, is his aim. How it can be done with the growth of industry, he does not explain. But north of Rhodesia are the East Africa territories. Clearly General Smuts wants to see them adopt the South African model and not the West African. In the west the accepted policy has been to allow the Africans to hold their land and to develop their own agriculture and industry. General Smuts says that the future of West Africa is viewed with misgiving. By whom? He would offer to the east instead of it the South African model with all its defects. Once more he criticized the missionaries for their lack of the knowledge of ethnology! Once more he spoke rather superficially of the character of the African natives. But the great concern of those who care for the future of Africa is to see to it that East Africa shall not be rushed into a policy which will limit its native peoples for all time. General Smuts is a man of weight; and he has not come simply to give philosophical discussions.

* * *

Honor to An Editor

The editor of the Observer has sat in his editorial chair for 21 years, and everyone who cares for the best ideals of journalism will say, "Long may he continue to spread himself out in his own inimitable way every Sunday!" Mr. J. L. Garvin is in many ways an ideal journalist; he is never hampered by his own past; he lets each Sunday forget the past; but he is always fearless, sincere, overflowing with life, and moreover he is a fine scholar and an admirable judge of literature. It is perhaps just to say that he is more of a solo-performer than a conductor; but what a strong soloist he is! Sometimes his favorite instrument is of brass, but he can play them all. When he started his career he determined to give the public *what it did not want*, a very sound method. And he resisted the fashion which demands short snippets. If he is a preacher—and he is—he will have none of your short sermons.

* * *

And So Forth

A giant from Italy and a smaller man from America fought last night in the Albert hall in the presence of the prince of Wales and over 8,000 others. In the fourth round it appears that the smaller man accidentally fouled the giant, and the fight was over. It is not the boxing, but

(*Continued on page* 1558)

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Good Shepherd, Brooklyn, N. Y., which he founded 23 years ago. He accepts a call to lead St. James Lutheran church, Manhattan, beginning his duties Jan. 1. He succeeds there Rev. William F. Sunday, now editor of "Vision," a monthly magazine. The Church of the Good Shepherd is the largest English-speaking Lutheran church in the east, its membership exceeding 2,000. Dr. Trexler is the

Correspondence from Western New York

Buffalo, November 26.

MY NEIGHBOR, Dr. Cameron J. Davis, for more than thirty years rector of Trinity Episcopal church on lower Delaware avenue, has been made a bishop. The diocese of Western New York, once presided over by that world figure, the late Bishop Brent, is to be divided. The initial steps have been taken and in due time two dioceses will grow where there was but one before. Bishop David L. Ferris will continue with headquarters in Rochester and Bishop Davis will have the Buffalo territory. Dr. Cameron Davis is a good choice for the office.

New Episcopal Bishop

* * *

British Bishop A Visitor

While we are on the subject of bishops it may be noted that western New York welcomed a bishop from overseas recently, Bishop Frank T. Woods of Winchester, England. He is a big man, tall, straight and well-filled out; he satisfies the eye in that he looks the part. While not a preacher of startling force or originality his words are sane, sympathetic and sensible. His plea was for simplicity.

* * *

Dr. Cadman and a Congresswoman

The bishop of bishops has also been in Buffalo, Dr. S. Parkes Cadman. Officially he does not have the title, nor does he need it, but to multitudes of people, both lay and clerical, his word is wisdom and authority. He came as one of the speakers for the Marriage and Home conference held here under the auspices of the Buffalo council of churches. Dr. Cadman spoke on Friday evening to a great throng in the Buffalo consistory. He declared his belief that Christianity and Judaism, the church and the state, alike stand or fall with our common doctrine of the sanctity of the marriage tie. His visit and words were, as they always are, a refreshing breeze, health-giving and invigorating. The same conference on Marriage and the Home welcomed another well-known speaker, Congresswoman Mrs. Ruth Bryan Owen. Her address was on "The Place of Women in Public Life." Mrs. Owen's captivating address was spoiled for many in that it was the word-for-word deliverance she made at another notable gathering here in Buffalo only a few weeks ago. Repetitions, even from winsome public speakers, are not very inspiring. The conference was a success, but the question arises, "Can the world be saved by conferences?"

* * *

Dr. Freeman Visits Former Parish

Along with a Church of England bishop, a Congregational notable, a congressional spellbinder, and some others, we have had a Scotch Presbyterian, Dr. Robert Freeman of Pasadena. He is an interesting man, at least he is interesting to me. I met him first, a green Scotch youth (is that the right color for Scotch youth?) on the campus of Allegheny college, and we have been friends ever since. He is a winsome preacher, and helpful too. And how he can read the scripture! The morning lesson, as he reads it, is not only an act of worship, it is an item of absorbing interest. He preached the other Sunday in his old pulpit, Lafayette Presbyterian, in the morning, and in my pulpit, Asbury-Delaware Methodist, in the evening. By the way, how is this for elements entering into ministerial training? Dr. Freeman came to America under the auspices of the Christian and Missionary alliance; he became pastor of a little Baptist church down near Allegheny college; he attended a Methodist college; he entered the Presbyterian ministry!

* * *

A Preacher-Controlled Radio Monopoly

Buffalo has been on the front page of the air in the action recently brought by the Evening News, before the radio commission, contending that there is a broadcasting monopoly in Buffalo, and petitioning for one of the channels. The Buffalo Broadcasting corporation, composed of four major stations, practically controls the air in this section. Incidentally the most powerful station is WKBW, built and owned by the Churchill Tabernacle association, of which the Rev. Clinton H. Churchill is the head. He is also the executive vice-president of the Buffalo Broadcasting corporation. All personalities aside, Buffalo suffers from a radio monopoly, and the general public earnestly desires that the News' petition may be granted by the radio commission. Monopolies, even in religion, do more harm than good.

* * *

Revival Campaign Gets Slow Start

Dr. George Wood Anderson, revival crusader, is in the midst of a series of meetings in the Kensington district. A tabernacle, seating 2,000, has been erected and nightly services are being held, continuing until Dec. 15. Unfortunately the meetings were not very well planned, only a few of the smaller churches are united in the campaign, with the result that the work has been going at a very slow pace. Everyone speaks in the highest terms of Dr. Anderson's fine spirit, sane methods, and magnificent sermons, but it seems to take a mighty organization, or an organization of might, these days, to put across successfully a revival crusade. The day has gone when we can simply announce the coming of a great preacher and expect that the people of the community will flock to hear him.

BRUCE S. WRIGHT.

younger brother of Dr. Samuel Trexler, president of the United Lutheran Synod of New York.

Memorial Hospital for Paxton Hibben

A children's hospital bearing his name is to be opened in the Crimea as a memorial to Paxton Hibben, who died in 1928 after spending several strenuous years in famine relief work in post-war Russia. The hospital is to be used especially for the treatment of children suffering from tuberculosis.

Presbyterianism Strong in Detroit

The Presbyterian Advance reports that Detroit presbytery now has 11 Presbyterian churches with 1,000 or more members. The following have more than 2,000 persons on their membership list: Immanuel, First, Trumbull Avenue and Woodward Avenue.

Industry Discussed at Boston Seminar

At the two days conference and seminar on industry and the social conscience, held in Boston, late in November, Rev. Charles N. Lathrop, of the National Episcopal council's social service department, propounded and endeavored to answer the question, "Why should the church involve itself with the world of industry?" His answer included reference to the obligation to help realize the ideals of the Lord's prayer, and the statement. "Cooperation for the common good requires the right of labor, equally with capital, to effective organization." The conference was arranged by the Greater Boston federation of churches, with the cooperation of the social relations departments of the Unitarian and Congregational churches and the social service department of the Episcopal church. There were several other speakers, among them Prof. Nash of the Episcopal Theological school, Cambridge, who spoke on the ancient trait of paternalism in the church and the mistaken idea that democracy is a by-product of the Christian outlook on the world.

Tarrytown, N. Y. Churches Unite for Religious Education Campaign

The Protestant churches of Tarrytown, N. Y. (the community which made the setting for Washington Irving's "Legend of Sleepy Hollow," and is noted in history as the place of the capture of Major Andre), have entered into a cooperative arrangement by which a community four year project in religious education is to be carried out. Recently Rev. Warren M. Blodgett, formerly of the New York state council of religious education was installed as director.

Convocation of Ministers At Beloit College

A convocation for ministers of all denominations will be held at Beloit college, Dec. 30-Jan. 1. The principal speaker will be Dr. H. N. Wieman of the divinity school of the University of Chicago, who will give a series of four lectures. The schedule will be supplemented by members of the Beloit faculty.

Presbyterian Moderator Urges Union On Church Leaders

Dr. Cleland B. McAfee, moderator of the Presbyterian general assembly, has dispatched a letter to the 10,000 Presbyterian ministers of the country asking for definite steps toward a union of the Protestant churches. Dr. McAfee pointed out that the movement within the Presbyterian body must be carried on in two directions. He asked first for organic union among the dozen or more Presbyterian bodies in America. The largest of these are the northern and southern bodies, and the United Presbyterian church. Dr. McAfee is the moderator of the northern body, known as the Presbyterian Church of the United States of America. The name of the southern church is the same as the northern, except that the words "of America" are omitted. The moderator pointed out that Presbyterian union should take precedence over union with other churches. The second movement urged by Dr. McAfee is toward union with bodies not Presbyterian in doctrinal emphasis and government. He declared the world outside the church must be kept in mind, because it cannot read between the lines the larger measure of harmony that really exists between the Protestant denominations. He pointed out the intense public interest aroused by the barest mention of union between Presbyterians, Episcopalians, and Methodists.

Dr. Fosdick Says Peacemakers Are the Patriots

"Patriotism, if it is to be intelligent, must in this twentieth century disentangle itself from the support of war," said Dr. Harry Emerson Fosdick recently. Declaring that there must be a realignment of patriotic forces on the basis of the Paris peace pact, Dr. Fosdick said: "We who stand for the full, complete keeping of the peace pact in letter and spirit are the patriots. It is we who support the nation's pledge. The militarists have long

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Special Correspondence from Colorado

Denver, November 26.

THE Denver Y. W. C. A. recently appointed a committee to interview the ministers of the city with a view to bringing about closer cooperation between their organizations. Their action was an open recognition of the fact that churches do not think of the Y. W. C. A. as "an arm of the church," as they once did. Indeed, some preachers have come to think of the Christian associations in terms of other competing denominations. Activities at the "Y's" are carried on without very much regard for possible conflicts with church programs. Week-end camps and retreats which take church and Sunday school attendants away from their regular services, are justified on the basis that they have religious worship, while the "Y's" are scarcely thought of any more as recruiting centers for church and Sunday school membership. Moreover, secretaries are more and more claiming exemption from "church work" on the basis of their heavy "religious program" in the "Y," so that these trained workers, who ought to be the most effective members of the church, become merely occasional attendants. The Denver situation is probably representative of that obtaining in most of the American cities. It is significant that Y. W. C. A. officials are beginning to study the facts.

Is the Y. W. C. A. Another Denomination?

* * *

Anniversary of the Columbine Massacre

Colorado workers do not forget their martyrs of Ludlow and the Columbine. Each year representative gatherings meet to pay their tribute to those who died for industrial freedom with much the same spirit that patriots honor their national dead; and well they may, for political freedom is an empty boon so long as workers must suffer the injustice of an industry in which as little attention is given to human values as has been the case in the coal mines of Colorado. On Nov. 24, the miners of the "northern field" gathered at Lafayette for a memorial service in honor of the six men who were shot down by state police at the Columbine mine. The writer of these lines, and Mr. Frank L. Palmer, formerly editor of the Colorado Labor Advocate, who paid the price of his convictions with six weeks in jail during the recent strike, were the speakers of the day.

* * *

Attempting to Vitalize Modern Preaching

Colorado furnished its quota of Methodist preachers at the recent conference in Kansas City, called by Dr. Ralph Diffendorfer of the board of foreign missions, for a study of the "Preaching Values in the Messages from the Jerusalem Conference." This gathering is looked upon as one of the most significant experiments in an attempt to bring the pulpit of a denomination to grips with the issues of the day. It is one of the series conducted in various parts of the country, under the direction of Dr. Diffendorfer and Bishop Francis J. McConnell. A group of about 50 representative preachers were asked to read a particular volume of the Jerusalem reports and prepare a sermon outline on their reading. Gathering at Kansas City, they spent an entire day in a discussion of the outstanding messages brought to Jerusalem from all parts of the world, and in considering how the church in America must modify western civilization in order to make possible the Christianization of Africa and the orient. These fifty men will, in turn, be divided into teams to carry the message down to the district meetings of all the conferences represented. In this way will the facts which far-seeing statesmen like Bishop McConnell recognized years ago, be brought home to the last Methodist pulpit.

* * *

Leading Baptist Pastor Resigns

After a pastorate of seventeen years at the First Baptist church of Denver, Dr. A. H. C. Morse has accepted a call to the Bergen church, Jersey City, N. J. During this long pastorate Dr. Morse has won for himself a place of real leadership among the Baptists of the Rocky Mountain section. He took a prominent part in the work of the program committee of the Northern Baptist convention, held in Denver last July, and found himself in opposition to the more intolerant brethren of Denver, who opposed Bishop McConnell as a keynote speaker at the convention. His removal from Denver will be a decided loss to the ministerial fraternity of this section.

* * *

To Debate Introduction of Military Training

The Colorado Reserve Officers association is pushing a carefully laid plan to introduce the R. O. T. C. into the high schools of Denver and the state university at Boulder. In a resolution which showed a serious lack of knowledge of Methodist conference procedure the association at its recent session attacked the pronouncement of the Colorado preachers which reaffirmed the action of their general conference and set in motion the machinery to crystalize public opinion against further encroachments of the militarists. As a means of promoting the fullest popular discussion of the issues involved a debate has been arranged between Mr. Philip Van Cise, an ex-district attorney, representing the reserve officers, and the pastor of Grace Community church, who is also the secretary of the social service commission of the Colorado conference. The question is stated: "Resolved, that R. O. T. C. units should be organized in the high schools and colleges of Colorado, under the provisions of the National Defense act."

A. A. HEIST.

Rev. R. J. Campbell to Serve as Canon-Teacher

Rev. Reginald J. Campbell, vicar of Holy Trinity, Brighton, Eng., has been

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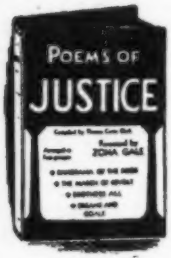

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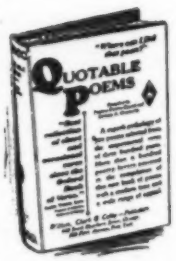

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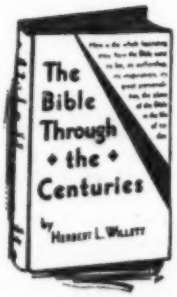

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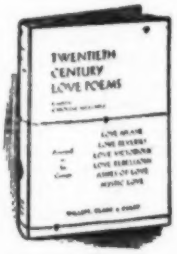

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appointed by the bishop of Chichester (Dr. Bell, until recently dean of Canterbury) to the post of canon-teacher in the diocese of Chichester. He will hold a prebendal stall in Chichester cathedral, and will serve the diocese as teacher and preacher in different centers, as opportunity may offer, in connection with the movement of study and prayer outlined by the archbishops of Canterbury and York.

Rabbi Goldman Comes to Chicago

Rabbi Solomon Goldman, of Cleveland, has been selected to direct the worship

Correspondence from Southern California

San Diego, November 14.

IT HAS been my privilege the last month or two to cover large portions of California by auto. From San Diego to San Francisco, on the coast and inland, one impression most deeply printed upon my mind is that Protestantism is building a great number of very beautiful churches, and this is true both north and south, in smaller communities as well as in the cities. In the smaller communities it is especially true that wherever there is a fine church property, you are pretty certain to find a progressive community. As one drives from the coast along Wilshire Way into the heart of Los Angeles, he must be impressed not simply by the new palaces of trade that have sprung up, as it were overnight, in that section, but by All Souls' Congregational church, Immanuel Presbyterian church, Wilshire Christian church, the Jewish synagogue and, a little to one's right, the great First Baptist church that was under construction at the time of James A. Francis' death, the chapel of which has since been made a memorial to his great ministry in Southern California.

More Church Buildings

* * *

New Skyscraper Church In San Francisco

One of the most recently completed of these splendid modern church buildings is the Temple church in San Francisco, where Protestantism has never flourished. This new skyscraper church forms part of the William Taylor hotel building. It towers above surrounding structures and magnificently dominates all the other buildings in the city by the Golden Gate. The hotel is part of the church enterprise and its proceeds, after the retirement of the bonds, will be devoted by a community commission to the advance of Christian work in the city. The building is a typical skyscraper, class A, very beautiful and imposing, and the church itself conforms to the Gothic pattern.

* * *

City's Mayor Speaks Out His Mind

The resident bishop of Methodism in San Francisco, Charles W. Burns, acted as toastmaster at a dinner in the new church, and, in playful banter, reminded Mayor Rolfe that hereafter he would have to change his speech in which he is accustomed to boast that the dome of San Francisco's city hall rises above all other buildings in the city and is 47 feet and 5 inches higher than the dome of the national capitol at Washington. Mayor Rolfe has been mayor of San Francisco for 20 years and to him the city hall stands as a symbol of the indomitable courage and faith of the citizenship of San Francisco, which has risen, phoenix-like, from the dust and debris of earthquake and fire to its present splendid proportions. In responding, Mayor Rolfe said that he had never compared the city hall with any work of God, and he considered Temple church and Taylor hotel a work of God, and that his speech was still in order. He then referred appreciatively to the life and labors of the apostolic bishop, William Taylor, whose achievements for Christ are permanent contributions to the higher life of three continents, and the mayor reminded the visitors to San Francisco that it was just about 80 years ago to the day that this sturdy evangelist made his way to the Pacific coast and swam the bay to begin his labors for civilization and Christianity, and peace on earth, good will to men.

* * *

Junipero Serra and William Taylor

This great Protestant pile in the very heart of a city notoriously Bohemian and pagan must ever stand forth as a testimony to the power of the spiritual, but beyond this it ought to remind all visitors that Protestantism was in at the beginnings of this great commonwealth and that we Californians are debtors, not only to Junipero Serra and the Franciscan fathers, as John McGroarty so eloquently pleads in his mission play, and as our vineyards and highways and nomenclature persistently attest, but we are debtors also to the pioneer preachers of Protestantism of the various groups. Because of their coming, a certain strain of Puritanism runs through all the life of California and holds in check, to a degree at least, the spirit of materialism and worldliness, always noted by visitors to California, especially those from the middle west inland communities. Even those of us who have lived a long time in California and who

(*Continued on next page*)

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and activities of the Anshe Emet congregation on Chicago's north side. The tribute paid to him by the press and public-spirited citizens of the Ohio city on his departure after ten years of service conveys assurance that Chicago is the gainer by his advent. Dr. Goldman will find in Chicago a challenging opportunity for his humanitarian idealism.

CALIFORNIA CORRESPONDENCE

(Continued from preceding page)

are Protestants, fail to keep in remembrance this heritage. Dr. O. S. M. McCall, Australian, pastor of Berkeley Congregational church, reminded the banqueters on the above occasion, referring to William Taylor and the pioneer Protestant preachers, "We today must recover the religion of experience and know that we know God, and we must preach for a verdict." It is true that this great building is under Methodist control and that much credit is due to Bishop Charles Wesley Burns, John H. McCollum and the brilliant pastor, Walter John Sherman, who is entering his tenth year of service, but they would be quick to say that the enterprise could never have been brought as far as it has, but for the spirit of civic cooperation and Protestant comity characteristic of Protestantism throughout the state of California, more so now than ever before.

* * *

Comity in California

It has been the writer's privilege recently to be admitted, ex officio, into the association of denominational superintendents, which is really a committee on comity organized under the auspices of the church federation of the state. Every major denomination and many of the smaller groups are represented officially in this organization, which meets once a month for a re-survey of religious conditions throughout all southern California. A similar committee meets in the north. It is easy to see that the minds of these ecclesiastical leaders are dominated by a loyalty to Christianity rather than a loyalty to sect, and that the great drive in all their planning and effort is to bring about a Christianization of the life of this western community. This spirit prevails widely, not only among such leaders, but among the pastors of the state, and is increasingly determining the policy of local church societies. This spirit was beautifully illustrated recently in a certain community which had better be nameless, and where conditions seemed to warrant the withdrawal of one of the Protestant churches. Instantly the Presbyterian pastor, the pastor of a small church but a man with a large outlook upon life and a clear understanding of the meaning of his ministry, opposed the move on the ground that the community needed what might have been considered a competitive church, and the need of the community was to be all-determinative. The news columns remind us again and again of moves away from sectarianism as indicated by the actions of ecclesiastically constituted commissions, but even more significant are these tendencies at the bottom of our church life.

JAMES ALLEN GEISINGER.

Oklahoma Church Celebrates 25th Anniversary of Its Pastor

First Christian church, Ada, Okla., celebrated, on Dec. 8, the 25th anniversary in the Christian ministry of its pastor, Rev. Henry W. Hunter.

Religious Drama Featured in Indianapolis

The first religious drama tournament of Indianapolis, sponsored by the Sutherland Presbyterian church through their "Sutherland players," was held early in November. "Barabbas," presented by the players of First Reformed church, was awarded first prize, and "Jezebel" presented by the "Irvington mummers" of Irvington Presbyterian church, won second. The dramatic editors of Indianapolis dailies served as judges.

Men of Indiana Discipledom In Statewide Dinner

The annual statewide men's dinner of the Disciples churches of Indiana will be held at Third Christian church, Indianapolis, the evening of Dec. 13. The dinner is held under the auspices of the business men's commission of the Indiana Christian Missionary association. The speakers of the evening are Rev. Guy Hoover, N. R. Denison, E. S. Jeuett and Merle Sidener.

Rev. H. M. Gilmore Assumes Colorado Religious Education Post

Rev. Harold M. Gilmore has recently taken up his duties as general secretary of the Colorado council of religious education. He goes to this field of service with a rich background of practical and academic experience. He holds an M. A. degree from Northwestern university and a B. D. from Garrett Biblical institute. He was for five years director of religious education at Trinity Methodist church, Denver, and has served for one year as field executive for the Boy Scouts movement.

Cincinnati Raises Million and a Half for Hospital

Success has crowned the drive of the Jews of Cincinnati for $1,500,000 for the new and larger Cincinnati Jewish hospital. The cooperation of men and women of

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Protestant, Jewish and Catholic faiths was a feature of the campaign. Among others, Mr. Roger K. Rogan, a non-Jew, emphasized this spirit at the meeting in which the announcement of the close of the campaign was made. He said: "The marvelous community chest spirit has prevailed throughout this campaign and this

Special Japanese Correspondence

November 26.

THE Christian cause in Japan has suffered an irreparable loss in the death of Dr. R. C. Armstrong, of the United Church of Canada which cooperates with the Japan Methodist church in this empire. For years Dr. Armstrong has been a leading Christian scholar in the field of Shintoism and Japanese Buddhism, and has published several books on these and related subjects. He was secretary of the National Christian council of Japan, and his place of leadership in the councils of church and mission gave scope to his gifts of statesmanship. Having seen the benefits accruing from union of the evangelical churches in Canada, Dr. Armstrong was an indefatigable worker for interdenominational cooperation in Japan. Himself a student always, he felt the importance of ministering in the name of Christ to the student life of Japan, and devoted the last few years to the erection of a fine institutional church near the Tokyo Imperial university, which was opened for service within a few hours of Dr. Armstrong's death. Unwittingly he was building his own monument. Japan will not forget this Christian crusader.

Death of Dr. R. C. Armstrong

* * *

70th Anniversary of Protestant Missions

The celebration of 70 years of Christian work since the coming of Protestant missionaries to Japan was held in the Tokyo city hall on Nov. 6. Messages of felicitation were read from many in high position throughout the empire, and representatives of the government were present. Missionaries and Japanese pastors who had served the kingdom for 50 years or more were recognized and honored. Emphasis was laid throughout the celebration upon the need of a vigorous evangelistic spirit in the church in these trying times, and hearty endorsement was given the Kingdom of God campaign now under way.

* * *

Progress Toward Temperance And Social Purity

From the northmost provincial capital, Sapporo, to southmost Kagoshima there is vigorous activity to rid Japan of the liquor evil. In July the National Temperance society met in Sapporo, and one of the highlights of the session was the address of Dr. Shio, M.P., who is a Buddhist priest and the representative of Nagoya district. He assured the delegates of the genuine interest of the new Hamaguchi cabinet in all reform movements, and cited in particular the ministers of education and home affairs as anxious and willing to cooperate in all such endeavors. On the closing afternoon a tremendous temperance demonstration was staged, in which 2300 persons marched, including 1600 students of the secondary schools of the city. . . . At a recent meeting of prefectural governors, the governor of Kanagawa province made the suggestion that students be forbidden the use of alcohol. It is a fact that already many cafes in Tokyo are refusing to serve students in uniform, and the wisdom of such practice is being widely appreciated. . . . In Kagoshima a movement has been inaugurated by a retired commander of the imperial navy to make Kagoshima the first prohibition province in Japan. . . . Japan has a dry army division, and besides this one in Sendai, certain battalions and companies in Kanazawa and Morioka provinces and in Korea have put the ban on liquor consumption. . . In the abolition of licensed vice the developments in recent months are equally gratifying. Four prefectures, Saitama, Fukui, Akita, and Fukushima, now have on their statutes legislation calculated to abolish ultimately licensed prostitution, and there is marked agitation to expedite the process. Mr. Maruyama, the new chief-of-police in Tokyo, when he took office, found no less than 170 applications for permission to establish new geisha houses in and around Tokyo. He returned them all with a curt refusal.

* * *

Institute of Pacific Relations

The Institute of Pacific Relations which met in November at Kyoto with delegates from all the nations bordering the Pacific, proved an excellent forum of the forces and facts of interrelationship between these peoples. These institutes are of value if for none other than the nation serving as host in each case, although of course there are far wider significances than these. In this particular session the Japanese government showed a remarkable willingness to put all cards on the table in the affairs of the Pacific basin, and all who followed the institute's proceeding have both a better appreciation of the difficulties facing the Pacific peoples, and a broader background for intelligent judgment in these problems.

* * *

And So Forth

Mr. Kagawa has been encountering some opposition in his Tokyo social bureau policy of financial retrenchment by reducing excessive salaries of higher-ups rather than by cutting day laborers off the payroll. It began to look serious a few weeks ago, but the mayor and the newspapers stood by the doughty warrior, and that crisis seems past at this writing. . . . Mr. Wakatsuki, former premier, was no sooner chosen as the chairman of the imperial government's delegation to the coming London naval disarmament conference, than he was attacked by the reactionaries who are trying to involve him in some political scandal dating back to his premiership, and thus discredit him in the public eyes. But that attack too seems to be a barrage of duds.

T. T. BRUMBAUGH.

community chest spirit has been crystallized further in my mind as being the most valuable commercial asset that the city of Cincinnati possesses."

Chinese Interest in Evangelism

The Presbyterian World News reports that revival meetings in Pyengyang, Chosen (Korea), so stirred the Korean missionaries sent to Shantung province, China, by the Korean general assembly's board of foreign missions, that they began a similar

Plan Model Church for Model Town

AN interesting experiment in church unity is being made in New Jersey under what would seem nearly ideal conditions and circumstances. The community of Radburn in Fair Lawn is in the process of development by the City Housing corporation of New York city. It has been planned as a model town with particular provisions that do justice to the name. A model town must have a church, and the attempt has been made to avoid the weaknesses of denominational competition and secure the strength that results from true cooperative effort.

Preliminary Plans

The City Housing corporation last February turned for assistance to the Federal Council of the Churches of Christ in America. At a meeting held in New York a committee was selected by the members of a larger group to "draft a plan for cooperative religious work in Radburn, for securing the consent of the proper denominational authorities to participate in such a program and appoint representatives upon the cooperating committee; said committee to be responsible for developing a program, engaging a minister at the earliest possible date, who will represent all the cooperating interests, and underwrite a budget in order to have a minister during the formative period of the community." The preliminary committee included state or national representatives of the Presbyterian, Episcopal, Methodist, Baptist, Congregational, Disciples and Reformed churches.

The first definite step was securing the official cooperation of the denominations. This cooperation entailed the appointment of two delegates to represent each denomination and the pledge of a stated contribution to the budget. It was understood that this program should include worship (liturgical and non-liturgical), religious education and community service. The "Council of Religion for Radburn" came into being in September when the Episcopal, Presbyterian, Reformed, and Methodist churches officially pledged cooperation. On Oct. 3 at a meeting held in Radburn the council added to its membership two delegates appointed by the Middle Atlantic Conference of Congregational churches: Rev. Don Ivan Patch, of Westfield, N. J., and Mrs. David Brown, of Newark, president of the Women's association of the conference. The New Jersey Baptist conference has under consideration the matter of membership, and is expected soon to act favorably.

At the first meeting of the official council, a committee recommended the name of Rev. Deane Edwards, of the Reformed church of Bronxville, as community pastor; and he was unanimously elected. At the following meeting, an executive committee including representatives of the five denominations was appointed. The principles for guiding the religious life of Radburn were presented by the new pastor and adopted by the Council.

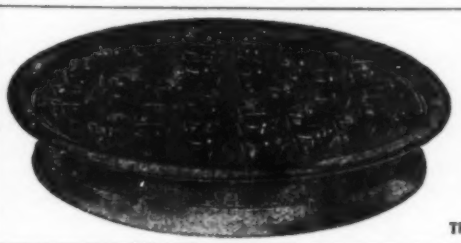
1. That all which is done shall be vital, not merely customary.
2. That the activities shall be developed in response to need.
3. That development shall be gradual, with one activity well established before another is undertaken.
4. That stress shall be on those things which unite rather than on those which divide.
5. That everything shall minister, directly and indirectly, so the spiritual development of the community.

Naming the New Church

The name for the church was a matter of considerable discussion. The determination to avoid denominational titles or any that might lead to misunderstanding and misinterpretation was strictly adhered to. It was finally decided to designate the congregation "The Church in Radburn—A Christian Cooperative Movement."

The City Housing corporation has provided for the church the use of the community auditorium in Radburn, and has assisted in many other ways. Mr. Edwards seems a model pastor for a model church. With an aggressive spirit, yet with a heart that seeks to serve, he has met with general approval. An installation service will be held in Radburn on Dec. 12, at which at least five denominations will be represented.

Rev. Don Ivan Patch of Westfield, N. J., is the Secretary of the Council for Religion.



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campaign. Chinese evangelists with enthusiasm got Chinese Christians to give time to preaching in organized bands, and they preached in 53 villages to 15,683 persons.

Einstein Advises Jews to Make Friends of Arabs

Albert Einstein, famous Jewish scientist of Germany, writing in a Paris newspaper, declares that "reconstruction of Palestine is neither possible nor desirable if made in opposition to the will of the Arab nation." "Above all, it is necessary for Jews, to understand the situation," says Prof. Einstein, "and not act under the impression created by recent events or with stubborn nationalism. We must try to understand the Arabs as well as we want other people to understand us. The Jews must get nearer the Arabs and Jews outside Palestine must cooperate in the rapprochement."

Illinois Methodism Loses in Membership

The statistical reports of the Illinois Methodist conference show a net loss of 3,000 members for the year.

Prizes for Papers on "America's Tenth Man"

The commission on interracial cooperation, with headquarters at Atlanta, Ga., announces the offer of a cash prize of $100 for the high school pupil submitting the best paper on "America's Tenth Man," and a prize of like amount for the school making the best use of the commission's "Tenth Man" project. The contest is national in scope and all pupils of high schools and junior high schools are eligible to compete. It closes April 1, 1930. The announced purpose of these prizes is to encourage as widely as possible the study of the Negro's part in American history, which, according to the commission, is much more interesting than is generally supposed.

Scholarship Fund for Korean Students

A movement for the formation of a scholarship and loan fund of $100,000 to provide grants to young Koreans studying in scientific and technical colleges and universities in the United States has been started by Rev. Peong K. Yoon, minister of the Korean Methodist church and institute, New York city. Mr. Yoon, who six months ago was transferred from a Korean church in California to New York, is one of the best known Koreans in America. He represented Korea at the time of the Portsmouth Peace conference, forming friendships with President Roosevelt and many other notables.

BRITISH TABLE TALK

(*Continued from page* 1549)

the hectic excitement and hysteria of the crowd that is the sinister fact in such a business. . . . The R101, our finest airship, continues to justify the hopes of its architects and builders. But it was unable to fulfil the promise to take members of parliament for a journey. The weather was adverse. . . . The attitude of churchmen of all schools towards reunion is being considered and defined. Four writers of different schools have written to suggest that throughout the country Christian people should talk the matter over together in friendly conference; high, low, free and others can come to understand each better in this way as these four had done. A sound counsel but a little hampering to eloquence! . . . The manuscript of "Journey's End" was sold for £1,500 last week on behalf of the League of Nations union, to which the author generously gave it. An offer of £1,400 was telephoned from America. . . . Stormy winds, frosts, fogs, have been our lot since last I wrote. Fogs still trouble Londoners whose means of transit have very little margin for the delays and dislocations which fogs bring. . . . The commander of the German forces in East Africa is to be the guest of honor at the commemorative dinner, in which the survivors of that campaign will meet together. General Smuts will meet there at the table the man who set his wits against him in the days of the war. That East Africa campaign was a sporting business, in which from a military point of view the honors were divided. But how changed is the temper of these times from that of 1916 or 1918, say!

EDWARD SHILLITO.

BOOKS RECEIVED

King Spider: Some Aspects of Louis XI of France, by D. B. Wyndham Lewis. Coward-McCann, $5.00.

On the Margins of Old Books, by Jules Le Maitre, translated by Clarence Stratton. Coward-McCann, $3.00.

Coronet, by Manuel Komroff. Coward-McCann, 2 vols., $5.00.

Social Psychology of International Conduct, by George Malcolm Stratton. Appleton, $3.00.

The United States of Europe, by Paul Hutchinson. Willett, Clark & Colby, $2.00.

A History of Science and its Relations with Philosophy and Religion, by William Cecil Dampier Dampier-Whetham. Macmillan, $6.00.

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